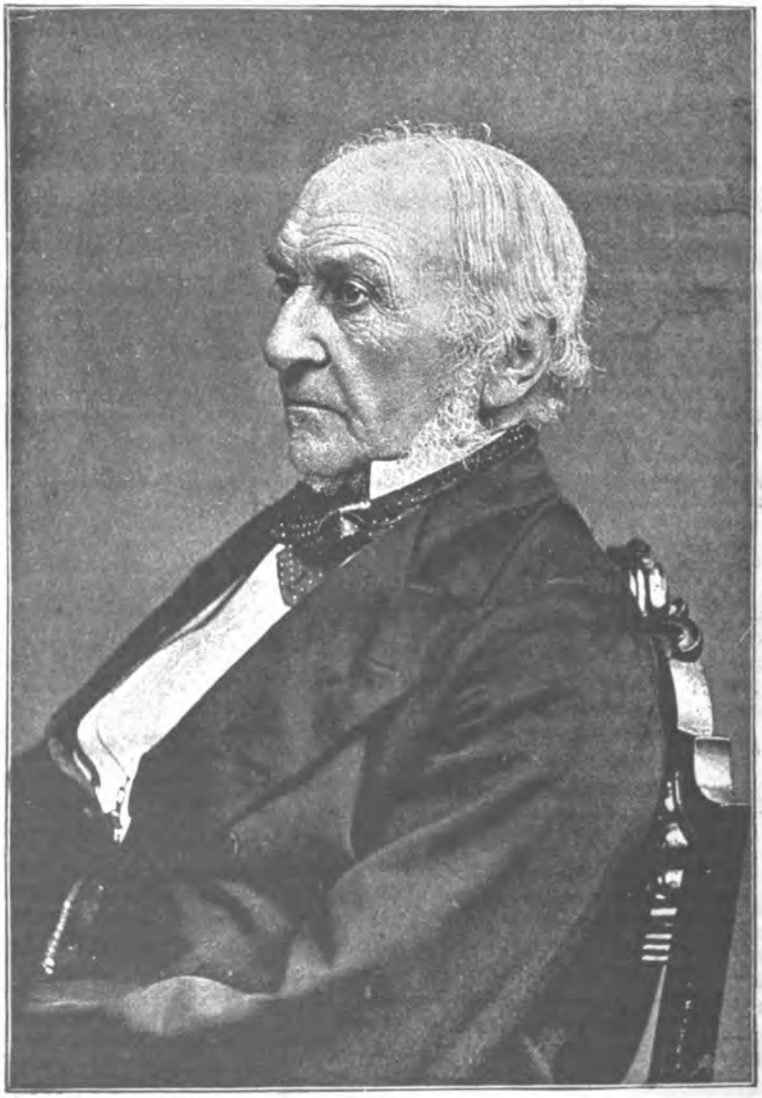
TABLE OF CONTENTS.



MR. GLADSTONE.

(From a Photograph by the Stereoscopic Company.)

BORDERLAND:

A QUARTERLY REVIEW AND INDEX.

VOL. III. JULY, 1896. No. 3.

I.—CHRONIQUE OF THE QUARTER.

July 1st, 1896.

MR. GLADSTONE AND THE FUTURE LIFE.

BEFORE our next number appears, we shall probably have Mr. Gladstone's volume on the "Future Life and Man's State Therein." Some very brief and inadequate extracts I make from the instalments of this book, which appeared in the *North American Review*. But these articles do not contain what will be looked forward to with the greatest interest in the republished form. As will be seen by a postcard published elsewhere, Mr. Gladstone has intimated his intention to refer to the bearing of Spiritism and Psychical Research on the theme which has been occupying so much of his attention. I need hardly say that Mr. Gladstone's advanced age adds interest to anything that he may have to say upon these questions which are of such intense importance to us all.

THE MIRACLES OF THE HOLY COAT.

I wish to draw the special attention of the S. P. R. and the editor of the *British Medical Journal* to the reports of alleged miraculous cures affected at Treves in the year 1891 by the Holy Coat. There is no need for them to concern themselves with the theological arguments of the good Bishop, but it will be interesting to know what they have to say as to the certificates of the doctors who testify as to the cures which have been effected. Of course, the chief value of these miracles, from the Catholic point of view, lies in the idea that such an occurrence is a kind of divine seal and confirmation of the authenticity of the Church which exhibits the coat. In view of similar cures which are reported from the Protestant Healer of the Cevennes, by the Christian Scientists in America, and by many other psychic healers, it would be unwise to lay too much stress on that argument. The story, however, of the cures at Treves is very interesting, and it is somewhat surprising that they have attracted so little attention. The art of advertising is apparently not so well understood at Treves as at Lourdes.

"SOLD" BY THE S.P.R.

To the great disappointment of the large and distinguished audience which assembled on April 24th at the Westminster Town Hall to hear Miss X.'s account of what is now known as "The Burton Case," her lecture was postponed until the publication of Lady Burton's will should show the exact position of things in respect to literary copyright. As the publication of the story is well known to be in accordance with Lady Burton's wishes there need be no further delay, and it is to be hoped that the long-expected address will be announced for an early date in the autumn session. In one small detail, not of the main story, but in relation to a statement communicated at the latest séance, the evidence, Miss X. considers, has lately appeared unsatisfactory. As to the story itself, time has only strengthened the testimony already received by adding to the number of witnesses as to the truth of revelations of the past and prophecies of the future. The fact that the will, proved only a week or two ago, was made shortly after the latest communication, is in itself presumptive evidence that Lady Burton accepted the prophecy of her approaching death. Sir Richard's unique and valuable Oriental crystals, remounted by his special directions, are left at the expressed wish of the Control to Miss X.

PALMISTRY IN THE PARKS.

Last quarter, it was our good fortune to report a very sensible dictum of a Scotch judge, as to the absurdity of prosecuting palmists under the Vagrant Act. This

quarter we have a police-court decision in London, which would seem to indicate that palmists in this country must still prosecute their craft at their peril. An American of the name of James Kranpa, was brought up on the charge of using subtle crafts or devices to deceive and impose on her Majesty's subjects. Kranpa stood in the centre of a crowd in Hyde Park one Monday afternoon, and professed to read the lines on anyone's hands who was willing to pay him 6d. Kranpa does not seem to have been a very scientific palmist, for, according to the witnesses, his delineations were not up to much. But he was fined 40s., not because he did not know the business he professed to practise, but because the magistrate held that the young and ignorant must be protected from being imposed upon by such subtle crafts as palmistry at 6d. a hand! Some day the police, encouraged by such a decision as this of Mr. Hannay's, will make a raid on some fashionable bazaar, where palmistry is one of the chief attractions. Then, possibly, we may be able to get our English judges to look at the matter through commonsense Scotch spectacles.

FRAUDS AT SÉANCES.

"Another Good Man Gone Wrong," is a heading which might be kept standing for all the papers which record the exploits and the collapses of mediums. The recent exposure of Mr. Goddard has roused the wrath of even our long-suffering contemporary, *The Two Worlds*. Others, who have been among Mr. Goddard's most enthusiastic advocates, have reluctantly come to the conclusion that, whether the "spirits" or Mr. Goddard himself, who is a very material personage, are responsible, there has been an unmistakable personation of "spirits" at some of his séances. This has led to a very vigorous demand on the part of some of the most respectable spiritualists in the country that all dark séances should be abandoned. It may be that the cabinet in which the medium sits should be as dark as it can be made, but the sitters should at least have sufficient light to be able to detect such frauds as those which have been frequently practised upon the true believers.

THE VALUE OF COINCIDENCES.

Psychic students, especially those who are but on the threshold of their researches, are apt to be irritated by the persistence with which a certain class of critics use the parrot cry of Coincidence, mere Coincidence, to explain everything. Those who are troubled by the attempt to explain everything in this fashion will do well to read Professor Max Müller's article on "Coincidences" in the *Fortnightly Review*. He there points out their importance as a guide to the truth. When the Jesuit missionaries found the rites and ceremonies of Buddhism resembling those of the Christian Church, they resorted to the usual explanation with which the phenomena of Borderland are received by the unthinking. They were sure it was the work of the devil. But in Professor Max Müller's hands these coincidences become invaluable as a clue to the spread of Christianity in the early days. Similar coincidences in language have proved equally useless in the hands of those who regard them merely as curious, whereas to those who realise their significance they have shed invaluable light both upon the past and the present. Professor Max Müller well says:—

To Philippo Sassetti, the coincidences between Italian and Sanskrit words were simply curious, to Frederick Schlegel they were full of meaning, and they became the foundation of a new science, the Science of Language, and of a new philosophy, the Science of Thought. They are like sign-posts, that may lead the traveller and explorer either to rich Eldorados or into a barren desert.

The same may be said as to many of the coincidences which abound in BORDERLAND. A coincidence is not an explanation, it is usually an undeciphered sign-post.

PEARLS BEFORE—THE S. P. R.

The members of the Society for Psychical Research are not enthusiastic. Let us accept their obviously *blasé* condition as a sign of prosperity, and believe that they really do care, only they are too grand to show it The apparently stupid indifference with which Dr. Bramwell's superlatively good and interesting lecture was received is difficult otherwise to account for. It was the summary of researches requiring the utmost industry and exactitude, many of them entirely new to English readers; it was clear and interesting in arrangement and admirably delivered. As fact after fact was piled up to the building of his cairn of proof without a single failure in experiment, without a hitch in logical sequence, one would have supposed that an intelligent audience would have had sufficient dramatic sense to express pleasure and encouragement. None, however, was shown, and the nascent enthusiasm of the few who attempted to discuss the phenomena was damped by the chairman's inopportune anxiety as to their personal identity. On the whole a man's ideas are of more consequence than the question whether he is known as Jones or Smith, which can always be ascertained at the leisure of the Society, and an interruption of his opening sentences is likely to prove detrimental to the spontaneity of his criticism. It is to be hoped that Dr. Bramwell's lecture of the 10th of July will be given under happier auspices.

AN ENCYCLOPÆDIA OF SIGNS AND OMENS.

The Americans are fond of big things, and one of the biggest is that which they have now in hand in the shape of compiling an "Encyclopedia of Signs and Omens." Mrs. C. Daniels, of Frankland, Mass., is the editor. She has secured a firm of publishers with whom expense is no object, and between them they are to bring out a full, comprehensive, authentic, and well-arranged encyclopedia of signs and omens, which has also to include all myths and superstitions. For some time past, a corps of able workers have been busy on the work of collection, and they have now received 14,000 separate signs and

omens, myths and superstitions from all parts of the world. These, however, are but a mere foretaste of what is to come. So now Mrs. Daniels has issued an appeal to the English-speaking people in all parts of the world, imploring them to kindly forward at least one myth, omen, sign, or superstition which they have heard or learned among the people or in the locality where they live. As an inducement, a rich and appropriately designed gold medal has been offered as the prize for the collector of the greatest number of signs and omens from any one country. I am very glad to know that the publishers are persons to whom expense is no object, for if they are going to publish an *omnium gatherum* of all that comes under their very comprehensive programme they will need the financial fortitude of a millionaire. The design, however, although it cannot be carried out to its full extent, is a commendable one, and I shall be very glad if our readers will co-operate with Mrs. Daniels in the task which she has in had.

SPIRITISM IN SPAIN.

The interest in Psychical Research has lately made considerable progress in Spain. There are now two Spiritualist journals, and one at least which professes to take a wider view, having the ambitious title, *Revista de Studios Psycologicos*. A recent number contains an article on the past, present, and future of Spiritualism. In the past the author considers the progress of Spiritualism was retarded by the taint which it acquired from the religion which, we are told, it has superseded. In the future it is asserted Spiritualism will be scientific, or it will not be at all. The present is a period of change, of expectation. Spiritualism has beome a positive psychology. We believe because we have seen, because we have analysed.

"In spite of these characteristics, our belief is nevertheless not accepted by many men of science. The exteriorisation of sensibility, of thought and of will, cerebral dualism, double personality, unconscious parasitical personalities, etc., and many other facts of experience, they say are ranged in opposition to spiritist theories, and demonstrate the non-necessity for the intervention of the dead and the indispensable intermediary of mediums."

Nevertheless, we are told it cannot be doubted that Spiritism is reaching its apogee, that "the time is coming when it will be taught in the faculties of philosophy and science. It is thus that humanity will acquire a reasonable faith having a scientific basis, one which will regulate its relations with the invisible world, because it will be absolutely convinced of the plurality of worlds, of the existence of indefinite progress, and of reincarnation of all the principles."

Truly here are castles in Spain!

HYPNOTISM ON THE STAGE.

It is satisfactory to know that there is one theatre in the world in which the phenomena of Hypnotism have been shown upon the stage without the usual ignorant absurdities with which theatre-goers have, this winter, been familiar. At Odessa, in the interests of a medical charity, a piece has been acted called "Hypnotic Suggestion." It is a comedy in three acts, written by Doctor Feodoroff, acted by members of the faculty, and supported by a competent orchestra of medical students.

LAYING UP TREASURES IN HEAVEN.

Theosophists have, from Madame Blavatsky downwards, often given occasion to the enemy to blaspheme, in that they resemble men and women of less philosophic creeds. But it will be a thousand pities if these squabbles and impostures should lead the public to ignore the painstaking effort which the leading Theosophists are making to render credible on quasi-scientific lines the central principles of the Christian religion. Take, for instance, Mrs. Besant's papers on "Man and his Bodies," from which I publish extracts elsewhere. It is possible to recognise in every page of that remarkable essay an attempt to restate in theosophic phrase the truth which Jesus enunciated when he spoke his words of warning as to the loss of the soul and the laying up of treasures in heaven. Take, for instance, the following passage from Mrs. Besant's description of the "causal body," which is the theosophic name for what is commonly known as the soul of man.

> If the man, during the life which he is spending in these lower regions, has an unselfish thought, a thought of service to someone he loves, and makes some sacrifice in order to do service to his friend, he has then set up something that is able to endure, something that is able to live, something that has in it the nature of the higher world; that can pass upwards to the causal body and be worked into its substance. If vice be persistent, if evil be continually followed, the body-mind becomes so entangled with the astral that after death it cannot free itself entirely, and some of its very substance is torn away from it, and when the astral dissipates this goes back to the mind-stuff of the mind-world and is lost to the individual.

This process, Mrs. Besant goes on to say, may be carried to such an extent as to result in the ultimate loss of the soul, or as she calls it, that over rendering of the ego which means the loss of all the fruits of evolution.

EDITORIAL NOTE.

In reply to many kind inquiries from readers and correspondents, I beg to state that I have been suffering this year from considerable nervous overstrain, which culminated in the rush and worry of the opening month of this year. The doctor wanted me to take a total rest and go abroad. I have preferred the less drastic remedy of leaving London for the seaside, where I can carry on my literary work without the constant and daily drain of nervous energy that I have faced for the last fifteen years in a London office. After this year I hope I may be able to resume my work as before, but at present the authorities say if I were to attempt it I would break down altogether. I may add that, not being in first-rate health, I have discontinued for the time being the practice of automatic handwriting, whether the communicating intelligence be in the body or out of the body.

II.—SHALL WE LIVE AFTER DEATH; AND, IF SO, HOW?

SPECULATIONS BY BISHOP BUTLER, MR. GLADSTONE, MRS. BESANT, AND OTHERS.

I PUBLISH, with much satisfaction, the following sentences from a post-card I received from Mr. Gladstone last quarter:—

"*Hawarden.*

"I have read the very interesting articles you have sent me, and in the revision of my papers I propose to make reference to the phenomena of spiritism and psychical research.

"W. E. GLADSTONE."

Mr. Gladstone has been, for the last six months, publishing in the *North American Review* a series of elaborate studies of Bishop Butler's views on the Future Life of Man. The bishop and the statesman confine themselves, as might be expected, chiefly to deductions from the text of Scripture. But the statement of arguments, negative and positive, concerning the probable survival of the soul, which Mr. Gladstone summarized from Bishop Butler, justify the belief that if Bishop Butler had been living now he would have reinforced his array of presumptions by a very careful study of the evidence obtained by the survey of the Borderland. Even in the eighteenth century Butler alluded to the evidence from dreams and the persistence of life without consciousness in swoons, in terms which indicate a readiness to avail himself of such evidence as the Society for Psychical Research has rendered available.

It is, therefore, very satisfactory to know that Bishop Butler's most illustrious living disciple will make special reference to the phenomena of spiritism and psychical research when he reprints the articles from the *North American Review*. Mr. Gladstone has long had an open mind on the subject. Some years ago when I had an opportunity of discussing it briefly with him, he said that he had practically made Mr. Arthur Balfour the keeper of his conscience in this matter. Mr. Balfour years ago had made a very elaborate investigation into the phenomena of the Borderland, and he had never seen any reason to dissent from the conclusions at which Mr. Balfour had arrived. As Mr. Balfour's conclusions led him to accept the presidency of the Society for Psychical Research, it is evident that Mr. Gladstone, who also joined the Society, has none of the brutal intolerance of prejudice which leads so many eminent men to give the subject a wide berth. But he has never prosecuted the subject with the keen interest which he has displayed on many other matters of infinitely less importance.

I.—MR. GLADSTONE ON BISHOP BUTLER'S SPECULATIONS.

MR. GLADSTONE'S papers in the *North American Review* are somewhat too academic and too theological for the general public. In the last number of BORDERLAND I printed, and now reprint, his summary of Bishop Butler's arguments in favour of the belief in man's immortality. It is very lame and inconclusive, compared with the direct evidence as to the survival of personality that is afforded by the phenomenon of spirit return. However, here it is:—

Butler's argument is partly negative and partly affirmative. The first goes to show the futility or insufficiency of the presumptions against survival which are drawn from the character of death. The second and more limited part goes to show substantive likelihoods, drawn from nature or experience, that the soul may survive death. In the first he is eminently successful. In the second we become sensible how scanty is the supply of material at his command.

Let us begin by taking note of his manner of supporting his first contention, namely, that death and the incidents of death afford no presumption that we are extinguished by it.

THE NEGATIVE ARGUMENT AGAINST ANNIHILATION.

1. It is not proved by the immense change which death undoubtedly makes in us. For we know by experience that vast amounts of change in ourselves, and in inferior creatures, are compatible with continuity of identical existence. We have no absolute knowledge that the change effected by death is greater than these changes; and until we do know it the presumption of our extinction by death does not arise. (True, none of these changes is marked by severance of essential parts; but we cannot say whether such severance constitutes a greater change than the change from the state of embryo to that of manhood, or from the egg, through the larva or caterpillar, to the moth or butterfly.)

2. There is no ground, "from the reason of the thing," to suppose that death can destroy our "living powers"; that is to say, disable them from perception and action. For of death in itself we know nothing, but only in certain effects of it. And as we know not on what our living powers depend for their exercise, they may depend on something wholly beyond the reach of death. Death gives no evidence of destroying the living powers, but only the sensible proof of their exercise.

3. Nor is any such ground furnished by the "analogy of nature." For in no case do we know what becomes of these living powers. They simply pass from our view.

4. The power of death to destroy living beings is conditioned by their being compounded, and therefore discerptible. For as consciousness is indivisible, so it should seem is the conscious being in which it resides. And, if this be so, it follows that, the body being extraneous and foreign to the true self, no presumption can arise out of the dissolution of the body against the continued existence of the true self.

5. As we may lose limbs, organs of sense, large portions of the body, and yet the true self continues; and as animal bodies

are always in a state of flux and succession of parts, with no corresponding loss or gain of the true self, we again infer the distinctness of that true self from the body, and its independence at the time of death.

6. Even supposing the "living being" to be material, we know not its bulk, and unless it be bigger than one of the elementary particles which are indissoluble and represent the minimum, no presumption arises against its surviving death.

7. Much less have we to fear extinction from anything happening from any system of matter other than our bodies, and not so near to us.

8. Inasmuch as our senses do not perceive but are carriers only to the perceiving organ, as is proved by cases of losing them, and by dreams, we again infer the distinctness of the living powers.

9. Again we so infer, because our limbs are only servants and instruments to the "living person" within; and have a relation to us like in kind to that of a staff.

10. If this argument comprehend brutes, and imply that they may become rational and moral, it holds. But it need not. The objection rests wholly on our ignorance.

11. If even, as to his state of sensation, the true self of man indicate independence of the body, much more is he independent as to his state of reflection and its accompanying pains and pleasures on which we see no effect from death.

12. Certain mortal diseases, up to death, do not affect our intellectual powers. Is it likely that *in* death they will kill these powers? or that, in death, anything else will do it?

13. We cannot infer from anything we know about death even the suspension of our reflective condition and action. Nay, it may be the continuation thereof, with enlargement; all this in a course which may then be found strictly natural.

14. The case of vegetables is irrelevant to a question on the survival of faculties of perception and action; since they have none.

In sum: there is sufficient proof of independence to bar any presumption of simultaneous or allied destruction. All such presumptions have now been rebutted; and a "credibility," sufficient for the purposes of religion, indeed "a very considerable degree of probability," has been shown.

THE POSITIVE ARGUMENT.

Having thus summed up the negative arguments of Butler let us proceed to the positive, which indeed are few.

1. The fact of existence carries with it a presumption of its continuance; which presumption holds until rebutted by adverse presumption or proof.

2. From the fact of swoons, if not also from dreams, we know that our living powers exist when there is no capacity of exercising them.

3. From the fact that in certain mortal diseases the reflective powers remain wholly unaffected, he seems to infer such an independence as supplies a positive presumption of future existence.

THE CONDITION OF THE FINALLY IMPENITENT.

Mr. Gladstone followed up these general considerations by discussing the future state of the impenitent. Mr. Gladstone believes that the tendency of recent times has been unduly to discredit one of the great arguments by relying upon which the Church has placed some effective restraint upon the lawless passions of men. Mr. Gladstone says:—

Therefore, the great Apostle of the grace of God sets before us this side of his teaching: "Knowing the terrors of the Lord, we persuade men." Menace as well as promise, menace for those whom promise could not melt or move, formed an essential part of the provision for working out the redemption of the world.

So far as my knowledge and experience go, we are in danger of losing this subject out of sight and out of mind. I am not now speaking of everlasting punishments in particular, but of all and any punishment; and can it be right, can it be warrantable that the pulpit and the press should advisedly fall short of the standard established by the Holy Scriptures, and not less uniformly by the earliest and most artless period of hortatory Christian teaching? Is it not altogether undeniable that these authorities did so handle the subject of this penal element, in the frequency of mention and in the manner of handling, that in their Christian system it had a place as truly operative, as clear, palpable and impressive, as the more attractive doctrines of redeeming love? I sometimes fear that we have lived into a period of intimidation in this great matter. That broad and simple promulgation of the new scheme which is known as the Sermon on the Mount was closed with the awful presentation of the house built upon the sand.

THE TENDENCY OF HABIT TO FIXITY.

Mr. Gladstone reinforces this argument by the history and tradition of the Church and by referring to the testimony of modern science as to the influence of environment. He says:—

If there be one fact more largely and solidly established by experience than any other, it is, apart from all controversy as to the relative weight of environment and endowment, that conduct is the instrument by which character is formed, and that habit systematically pursued tends to harden into fixity.

Further he maintains that not only does natural law point to the permanence of evil habits, but the moral government of the world demands that suffering should be conjoined to sin. He says that the dispensation which associates sin with suffering is a supreme law of the universe, and he who rebels against it rebels against the moral order. Mr. Gladstone examines at some length Lord Tennyson's devout hope as expressed in "In Memoriam," and then examines the doctrine of individual immortality and that of universalism. To this doctrine of individualism he evidently inclines, but he rejects the doctrine of universalism with great emphasis. I do not think that we need quarrel with universalism because some univeralists are so illogical as not to include the devil in their schemes. These all involve the ultimate triumph of good.

EXISTENCE OF EVIL SPIRITS.

Mr. Gladstone is very emphatic in asserting his belief in evil spirits. He says:—

But I presume that most Christians, who watch with any care their own mental and inward experience, are but too well convinced that they have to do with "principalities and powers, the rulers of the darkness of this world"; that they are beset by a great personal scheme of evil agency, under which method and vigilence, employing whatever bad means, or even good, will serve their purpose, are raised in their work of seduction and ruin to what seems a terrible perfection.

His chief objection to universalism is that it conflicts with the doctrine of the sin against the Holy Ghost. The theory, he contends, is neither more nor less than a flat contradiction of divine utterance:—

To presume upon over-riding the express declarations of the Lord Himself, delivered upon his own authority, is surely to break up revealed religion in its very groundwork, and to substitute for it a flimsy speculation, spun like the spider's web by the private spirit, and about as little capable as that web of bearing the strain by which the false is to be severed from the true.

THE MORAL NEED OF THE FEAR OF HELL.

But after all, his chief objection is based upon his conviction that although the fear of hell may be, as Burns said, but as the hangman's whip, it is a cogent argument with which the moralist cannot afford to

dispense. Speaking of the theory which denies future punishment, he says:—

What is this but to emasculate all the sanctions of religion, and to give wickedness, already under too feeble restraint, a new range of license?

UNFOUNDED ASSUMPTIONS.

But while holding this view as to the need of hell, Mr. Gladstone recoils from the sweeping assumptions of many dogmatists on this subject. His paper in the May number on Man's Condition in the Future Life is chiefly devoted to the limitations and the reserve of Scripture and the creeds. Mr. Gladstone protests against the very common habit of assuming a great deal more than is asserted in the creeds or authorised by the Bible. He says:—

1. It is assumed that the Christian Revelation is designed to convey to us the intentions of the Almighty as to the condition, in the world to come, not of Christians only, but of all mankind.

2. It is assumed that when the Scriptures speak of things eternal, they convey to us that eternity is a prolongation without measure of what we know as time.

3. It is assumed that punishment is a thing inflicted from without, and is something additional to or distinct from the pain or dissatisfaction which, under the law of nature, stands as the appropriate and inborn consequence of misdoing.

4. It is assumed that the traditional theory propounds, and the teaching of Scripture requires us to believe that, of those who are to be judged as Christians, only a small minority can be saved.

5. It is assumed under the doctrine of natural immortality that every human being has by Divine decree a field of existence commensurate with that of Deity itself.

In all these assumptions there is expressly or tacitly included a claim to be received as portions of the Divine revelation to man.

Upon each of these assumptions he has a good deal to say which will be read with interest by many who do not usually concern themselves with speculations as to the Beyond.

In the June number, in which he brought his papers to a close, he thus summarises the aim and object with which he wrote them.

MR. GLADSTONE'S OBJECT.

1. To call into question the title of what is termed natural immortality to the place which it now largely holds in the religious mind of our generation; and to exhibit it as a contested and undecided matter of philosophical speculation as to which we do not possess material sufficient to warrant the assertion of any duty either to affirm or to deny.

2. To point out that early Christianity was not saddled with the responsibilities attaching to this opinion, and therein possessed a freedom which has been impaired by its unauthorised encroachments and tacit usurpation of the field as a tenet to be accepted as if part of the Christian faith.

3. To show that the Christian religion, properly so-called, is less directly implicated in these contentions than has been commonly supposed; and thankfully to put under view the wisdom and moderation of the early Christian Church in the construction of its Creeds.

4. To describe the three formally developed modes now chiefly prevalent in the presentation of the subject, and leave it to be considered whether there is not good reason sometimes firmly to eschew and condemn, and sometimes at least to stop short of affirming, various propositions which one or other of them has advanced.

5. To point attention to the diversities of phrase and idea, with which the lot of those rejected in the world to come is set forth by our Lord. My mind is swayed towards the belief that the combined effect of the several declarations is to indicate a Divine purpose of reserve as to all which lies beyond the broad and solemn utterance hereinbefore cited from St. Paul; and that the firm assertion and enforcement of the truth conveyed in that utterance might possibly be found more effective for the practical repression of sin than its development into more copious and detailed, but less certainly authorised expositions.

6. To bring into view the guarded enlargement of the common field of view, which Butler has conjecturally supplied, and in which he abates nothing from the efficacy of the Incarnation of the Saviour, but adds to the sum of its beneficent results.

HIS PLEA FOR ETERNAL PUNISHMENT.

Mr. Gladstone devotes several pages to an argument against the assumption that eternal punishment is inconsistent with the honour of God, inasmuch as it implies the eternity of evil. He asks, if evil is compatible with the honour of God for a time, why may it not continue to be compatible for ever if He should see fit to make use of it hereafter? The reasons which lead to its employment or toleration before death may also operate afterwards. This is stating again with emphasis the old difficulty, for if evil may exist for a day in an universe governed by a righteous God, what reason is there for denying that its eternal duration may be equally compatible with the existence of a righteous government of the universe? The practical answer is that the human mind can conceive the possibility of the toleration of evil for a time, but it fails to grasp the possibility of an eternal prolongation of evil. It is difficult enough to believe in the existence of infinite goodness in the presence of temporary evil, but if that evil is to be also eternal, the difficulty appears, at least to most people, to be insuperable. Mr. Gladstone's paper is, however, a very well-weighed and well-considered exposition of the arguments on the other side.

HIS LAST WORDS ON HELL.

Mr. Gladstone has no hope for the finally impenitent, although he charitably believes that they will be few. He says:—

How much do we know of the lot of the perversely wicked? They disappear into pain and sorrow: the veil drops upon them in that condition. Every indication of a further change is withheld, so that if it be designed it has not been made known, and is nowhere incorporated with the divine teaching. Whatever else pertains to this sad subject is withheld from our too curious and unprofitable gaze. The specific and limited statements supplied to us are, after all, only expressions in particular form of immovable and universal laws—on the one hand, of the irrevocable union between suffering and sin; on the other hand, of the perfection of the Most High—both of them believed in full, but only in part disclosed, and having elsewhere, it may be, their plenary manifestation, in that day of the restitution of all things for which a groaning and travailing Creation yearns.

HIS BELIEF IN PURGATORY.

Mr. Gladstone holds that Bishop Butler was right in suggesting not only the possibility of the progressive improvement after death of souls who are not wholly evil, but who are far short of being sanctified, but also of the reception of many who could not be said to have died in a state of grace. Mr. Gladstone's own words, however, must be given to prevent possibility of mistake. He says:—

Butler's suppositions are indeed no more than an extension of the rational and philosophical belief which the greater part of the Christian Church has always held respecting the laws which

govern the condition of the believing dead. The Church has walked in the path opened for it by St. Paul through his prayer on behalf of Onesiphorus. It has condemned our accepting what is termed the sleep of the soul; a speculation amounting to a suspension of human existence and alike at variance with Scripture, which describes the active enjoyments and even sufferings of the dead, and with reason, which exhibits to us our nature as constituted with a view to discipline and advance through the prolongation of existence and through the action it entails. The Christian dead, then, are in a progressive state, and the appointed office of the interval between death and resurrection is reasonably believed to be the corroboration of every good and holy habit, and the effacement of all remains of human infirmity and vice. The extension suggested by Butler amounts to this: that, while the view of the Church in general only extends to those who have before death given evidence of repentance and faith such as the human eye can reasonably appreciate, still, as he suggests, where this evidence falls short, the root of the matter may be there notwithstanding, and the Almighty may reserve to His own jurisdiction the development necessary to cover both the ground which a more palpable sanctification had in other cases visibly secured anterior to death and that remainder of progress generally reserved for accomplishment hereafter, even by souls of a clearly manifested faithfulneess to their Lord.

Under such a view as Butler's then, of the teaching of our religion as to the dead, it would appear that there may be introduced, at the hour of final adjustment, to receive the divine word, a body whose position, relatively to that of the other believers, may be compared with that of the labourers in the vineyard hired at the ninth and the eleventh hours. True, indeed, that, according to the parable, we are not entitled to say that they had known of and had refused or neglected any earlier offer. But then it may be also true of these, so to speak, belated spirits, that they, either as a class or in particular cases, owed their backward condition rather to the want of opportunity than to a greater perverseness of the will or a more obstinate slackness to hear.

II.—GLIMMERINGS OF A FUTURE LIFE. BY MR. RICHARD HODGSON.

So far Mr. Gladstone. It is difficult to induce the man in the street to discuss the condition of the soul in the future life, because he is not quite convinced that there is any future life. If he is to be convinced it will not be by *à priori* argument, neither will it be by the authority of texts. The argument that will convince the ordinary man of the existence of another world, into which he is destined to pass, will be the simple but obvious method of getting into communication with the denizens thereof. In the old time, in the ages of faith, in the days when the revelations were given upon which Mr. Gladstone comments, there was such communication. This life and that of the hereafter were not separated by any impassable gulf. Of the evidence that is destined to bridge the abyss that has since arisen, our readers have had much, but the demand is even in excess of the supply. I am, therefore, glad to be able to reprint from the *Forum* an article by Mr. Richard Hodgson, which seems, to my humble judgment, to indicate a much more promising method of bridge-building over the abyss of the grave than anything foreshadowed in the philosophical and theological speculations of Mr. Gladstone and Bishop Butler.

Mr. Hodgson, of Boston, whose fame as the Exposor General of the Society for Psychical Research is sufficiently well established, contributes a paper to the *Forum*, for April, entitled "Glimmerings of a Future Life." It derives no small portion of its value from the fact that it emanates from the pen of one who is so redoubtable an enemy of all fraud in psychical regions. His article, which is chiefly devoted to a description of his experiences with Mrs. Piper, is a valuable, popular exposition of the reasons which lead even sceptics like himself to believe that it is through psychic phenomena we shall re-establish the conviction of mankind in the existence of a future life. At present, as Mr. Hodgson remarks, the silence of most scientific men concerning a future life is ominous, and the mass of cultured people have made up their minds that any such things as a communication from the dead is a foolish imagination not to be entertained by sensible people.

WHAT WOULD CONVINCE MANKIND OF FUTURE LIFE?

Yet it is easy to suppose circumstances which would produce the conviction in all rational human beings that there is a "future life," between which and ours there is intercommunication. Let us take as a type a form of "apparition" that is visible and vocally audible, but not tangible, that cannot produce changes in ordinary physical objects, that cannot be photographed,—whose audibility and visibility, whether telepathic or not, are at least not dependent on our present normal senses. Let us now suppose that immediately after death such an apparition of the deceased was invariably seen and heard, that it affirmed itself to be the deceased, that it exhibited such knowledge as the deceased possessed while inhabiting the ordinary organism, and so on, that it affirmed itself to be still "living" under very different conditions, most of which were alleged to be inexplicable to us in terms of our present environment. Let us suppose that arrangements for meetings could be made with the apparition,—that the apparition, except perhaps for its occasional disappearance for hours or days, explained by the necessity of fulfilling certain duties in its new sphere, behaved in general, as regards the recognition by living persons and its rational and social relations with them, much as the ordinary living person does, the main exception being that he is not embodied like us. Were the case like this, I make no doubt whatever that the human race would be possessed by a belief in the survival of death, which would be regarded as barely less certain than the belief in their present embodied existence.

HOW LESS WOULD SUFFICE.

It is obvious, now, that in various ways we might narrow, step by step, in our supposition, the possibilities of manifestation of these apparitions. For example, the bars might be set for certain groups of would-be travellers from that other bourne, or the limitations of faculty might be enforced for those on the hither side. Thus we might suppose, to take one large step at once, that the apparitions of men between twenty and thirty years of age were the only ones ever seen, but that they appeared with a freedom like that suggested above, and that they assured us of the continued existence of the other deceased who were unable to visit us, but who sent us concordant messages. Or we might suppose that the years of childhood alone were blessed with the gift of vision, that after a few full years the "shades of the prison-house" closed upon us, leaving us the divine remembrances of our own seership, but compelling us thereafter to gaze and listen through the children who yet do keep their heritage. Were the case thus,—the direct experience once enjoyed by ourselves, the clear perception verifiable everywhere by the

consensus of experiences of children,—the belief in survival would no more be practically questioned than belief in the death of the body.

WOULD EVEN THIS DO?

To restrict the annunciative message still further we might suppose that each departed one could make but three short visits to us at specified times, after death, instead of more or less continually abiding with us,—or we might suppose that to the members of one race only, say the Hebrews, was given the clairvoyant and clairaudient faculty, that upon this race depended therefore all the possibility of communication of the "dead," and all our knowledge of the world beyond. Even on such suppositions as these, the belief in the future life would doubtless be universal. But we might go on diminishing the evidence gradually, limiting the frequency of the apparitions, and lessening the number of the witnesses, taking away the visibility, the audibility, of the returning ones, confining their manifestations to rare instances of mediumistic trance utterance or automatic writing, etc., until, by one person after another unto the last of all, the testimony should be deemed inadequate for more than a passing thought. Between the two extremes, where on the one hand the testimony is regarded as absolutely worthless, and on the other hand as compelling a belief that is universal and practically irresistible, there are various degrees of evidence conceivable to which *some* weight must be attributed.

THE EVIDENCE OF MRS. PIPER BEFORE 1892.

Mr. Hodgson refers the reader to the reports of Mrs. Piper's trance phenomena, which have already been published by the Society for Psychical Research, but he summarises the result of the experiments made prior to the year 1892 as follows :—

Mrs. Piper passes into a trance during which apparently another personality than the normal waking Mrs. Piper "controls" her body, uses her organs of speech, and shows a knowledge of facts which Mrs. Piper could not have obtained by ordinary means. This other personality purports to be the "spirit" of a disembodied human being, and goes under the name of 'Doctor Phinuit.' This Phinuit claims to derive most of his knowledge from the "spirit-fiends" of the persons who have "sittings" with Mrs. Piper. On some occasions Mrs. Piper's voice is apparently controlled not by Phinuit, but by some "spirit-fiend" of the sitter, and the communications made then are usually much more personal and striking than when given through the intervention of Phinuit. It is difficult to describe these phenomena precisely without going into much fuller detail than my space allows, or using language which implies appreciation of the "spiristic" hypothesis. Mrs. Piper's sittings in America have been to a large extent during the past years under the supervision of Prof. James and myself, and Mrs. Piper also gave a series of eighty-three sittings in England in the winter of 1889-90, under the supervision of several prominent members of our Society there.

The Society for Psychical Research, however, only dwelt with what Mrs. Piper said and did before 1892. Since that date Mrs. Piper has much improved, both in quality of her communications and in their significance.

HOW MRS. PIPER HAS IMPROVED SINCE 1892.

This improvement appears to be due partly at least to the sudden death early in 1892, of a young man who may be called George Robinson, who purported to make himself known about four weeks later through Mrs. Piper's trance, and who has since that time furnished much information for the purpose of establishing his identity, and who has claimed also to be present very frequently for the purpose of assisting other alleged "communicators." Another circumstance which has contributed toward the improvement manifest in Mrs. Piper's sittings is the development of automatic writing during her trance. Mrs. Piper's right hand is taken possession of, so to speak, by some other "control," purporting to be a deceased friend of the sitter, while Phinuit "controls" the voice. On two occasions both hands wrote contemporaneously and independently of each other, purporting to represent different deceased persons, while Phinuit was using the voice.

Mr. Hodgson dismisses the possibility of fraud. He regards it as entirely untenable in the case of Mrs. Piper. He is fully convinced that it is established that Mrs. Piper passes into a genuine trance, in which the dominant personality is not the normal waking Mrs. Piper. He used to believe that it was a secondary personality, or the subliminal consciousness of Mrs. Piper, which presented various alleged spirits, but this convenient theory he regards as no longer applicable, excepting with great limitations.

HOW HE WAS CONVERTED TO SPIRIT RETURN.

Mr. Hodgson thus explains the way in which this change of conviction came to him—

This change in my opinion is due chiefly to the series of manifestations purporting to come from the above-mentioned George Robinson. This gentleman was known to me personally, but the bond between us was of an intellectual sort, and not that of an old, intimate, and emotional friendship. He had an absolute disbelief in any future life, and some two years before his death, as the result of a discussion between us, he declared very emphatically that if he should die before I did, and found himself "still existing," he would do his utmost to prove the fact of that continued existence. About four weeks after his death, which occurred in New York, an intimate friend of his whom I shall call John Smith, had a sitting with Mrs. Piper. At this sitting after a few statements had been made concerning John Smith himself, and relatives of his connected with articles which he presented as tests, Phinuit spoke of George Robinson as anxious to communicate. During the sitting George Robinson's real name was given in full, also the names, both Christian and surname, of several of his most intimate friends, including the name of the sitter. Phinuit acted as intermediary, so to speak, repeating as nearly as possible the statements which he said were being made by George Robinson.

TESTS OF IDENTITY.

Unfortunately, but necessarily, the most important evidence tending to show that George Robinson was in some way "communicating" cannot be published. It concerns the confidential remembrances of friends, dealing not only with personal matters pertaining to George Robinson alone, but with incidents of a private nature relating to other persons living; and in describing such as I am at liberty to mention I shall use fictitious names. Articles which had belonged to G. R. and which J. S. had taken to the sitting were at once recognised and circumstances relating to them were correctly specified. Thus, concerning a pair of studs that J. S. was wearing, the statement was made that G. R.'s mother had taken them and given them to his father, who had given them to J. S. At the time of the sitting J. S. knew that they had been taken from G. R.'s body, but not that G. R.'s mother (stepmother) had taken them from the body, or that it was she who suggested to Mr. R. to send them to J. S., who had written to Mr. R. to ask for some little memento of his friend.

Meredith, an intimate friend of J. S. and G. R., was mentioned. "Lent a book to Meredith. Tell him to keep it for me. Go to my room where my desk is." In reply to inquiries Meredith stated that the last time he saw Robinson was in Robinson's own room several months before the latter's death. They had spent the greater part of the day together, and Robinson had pressed Meredith to take away some of his manuscripts and books. As Meredith was about to leave the city he was reluctant to do so, but was (April, 1892) under the impression that he did take some manuscript or book away. He could not, however, remember either what it was or what he did with it. Among other persons mentioned by G. R., with strongly personal specific references, were James and Mary Howard, and in connection with Mrs. Howard came the name Katherine. "Tell her, she'll know. I will solve the problems, Katherine." Their

had no significance for J. S. at the time, though he was aware that Katherine, a daughter of Howard, was known to Robinson. On the day following the sitting J. S. gave Howard a detailed account of it, and Howard then narrated that Robinson, when he had last stayed with them, had talked frequently with Katherine (a girl of fifteen years of age) upon such subjects as "Time," "Space," "God," "Eternity," and pointed out to her how unsatisfactory the commonly accepted solutions were. He added that some time he would solve the problems and let her know, using almost the very words of the communication made at the sitting. J. S. said that he was entirely unaware of these circumstances. I was myself, of course, unaware of them, and in fact, nearly every statement made at the sitting, during which I was the note-taker, concerned matters of which I was absolutely ignorant. As I have already said, the most personal references made at the sitting cannot be quoted; they were regarded by J. S. as profoundly characteristic of Robinson, and in minor matters, such as in the words of greeting to the sitter, the manner of reference to his mother being with him "spiritually," and his father and (step) mother living, etc., the sitter was strongly impressed with the *vraisemblance* of the personality of Robinson.

IF A SPIRIT RETURN, WOULD IT ACT THUS?

It so happened that appointments had been made for other sitters, and it was nearly three weeks before a special opportunity was given for further communication from G. R., at a sitting when Mr. and Mrs. James Howard were present. In the interim I accompanied several sitters as note-taker, and at each of these Phinuit represented G. R. as anxious to see his friends. Only one of these sitters had been known to George Robinson, and he was recognized (it was his first sitting with Mrs. Piper), and G. R. sent a message to the sitter's son. On being asked where G. R. had known his son the correct reply came that they had been students together at college. The sitter then asked for a description of his summer home, which G. R. had once visited. At the Howards' first sitting Phinuit spoke only a few words, and gave way almost immediately for what purported to be G. R., using the voice. The statements made were intimately personal and characteristic. Mutual friends were referred to by name, enquiries were made about private matters, and in short, the Howards, who were not predisposed to take any interest in psychical research and who had been induced by the account of J. S. to make the trial, were profoundly impressed with the feeling that they were in truth holding the conversation with the personality of the friend whom they had known so many years. Space fails to give the details of numerous later incidents, and I shall make but a very brief reference to one or two.

SOME PRE-ARRANGED TESTS.

For example, G. R. was very anxious to speak to his father about some private business, and to aid in convincing his father, who lived in a distant city, he stated that he had been recently present in "spirit form" with his father when the latter had accidentally broken the negative of his (G. R.'s) photograph. This was unknown to the Howards and they wrote for verification. It proved to be true, and Mr. R. had not even mentioned the accident to his wife. At a later date, the middle of May, Mrs. Piper was giving some sittings in New York, and Mr. and Mrs. R. travelled thither, and had a sitting, of course under assumed names. They were at once recognised, also articles which they had taken belonging to G. R., who was particularly anxious to give as much information as possible in the way of tests. It was arranged that his father should do something that afternoon—the sitting was in the morning—having relation to G. R., and that G. R. should state at the next sitting what was done. At the next sitting, the second day afterward, Mr. and Mrs. R. *not* being present, three acts were described as having been performed by his father and mother. It turned out that two of these had been done as described, nor were there any other test incidents,—but the third, the writing of a certain explanatory letter, had not been actually carried out. Mr. R. had intended writing such a letter and consulted his wife about the proposed contents, but had not found time to write it. On several other occasions I have found a similar mistake in communications, suggesting that this apparently supernormal knowledge of our world is obtained indirectly and telepathically through the minds of living persons, rather than by a direct visual perception such as we enjoy.

THE RECOGNITION OF FRIENDS

Mrs. Piper has given sittings to some scores of different persons since these early sittings at which G. R. first communicated, and, so far as I am aware, not one who was known to the living G. R. has failed to be recognized by the communicating G. R., who has given the sitter's name and made statements showing a proper appreciation of the relations that existed between them prior to G. R.'s death. Nor, on the other hand, has any one been claimed as a friend who was not known to the living G. R. Frequently G. R., nearly all of whose communications are *written*, acts as amanuensis, so to speak, for some other deceased friend who is apparently unable to use Mrs. Piper's hand easily, much as an expert typewriter might take the place of a beginner; and the promise which G. R. made to me when living, that he would do all he could to establish the fact of another life, if there were one, has been often referred to, especially in connection with this assistance rendered to other alleged communicators—most of them strangers to G. R.

TELEPATHY FROM THE DEAD.

Now, of the different *prima facie* suppositions that might be applied in explanation of the phenomena of which I have tried to give the reader some idea by the cases cited, there are two that appear most plausible. One is telepathy from the living, the other would include also telepathy from the dead. I have myself been driven to the latter, a form of the "spiritistic" hypothesis. This paper is written for the purpose not of proving, but of illustrating, and a full report of my investigations will shortly appear in the "Proceedings" of the Society for Psychical Research, where detailed accounts will be given of statements made by other communicators as well as G. R. In none of these other cases, however, is the evidence so abundant or so complete as in the case of G. R., and, so far as my knowledge extends, the evidence of this continued personal existence manifested through Mrs. Piper's trance is much stronger, taken altogether, than any other case that has ever been recorded in history.

I shall add merely a few words concerning the obstacles which are in the way of the alleged communicators themselves.

CONDITIONS OF SUCCESS.

There are of course many obscurities and irrelevancies in the communications purporting to come from the deceased friends of sitters, and it is these which make any satisfactory interpretation of them difficult. George Robinson attributes his special success as a communicator to a combination of several favoring conditions,—his sudden death while in the fulness of his intellectual vigor, the opportunity afforded him of communicating shortly after his death, and the continuance of that opportunity, the fact that his strongest attachments were to persons still living, his familiarity with mental operations, and his habit of introspection. It is claimed that among the difficulties which prevent clear communications are the following: (1) the ill-health of Mrs. Piper herself on various occasions—there is then less of whatever peculiar kind of energy (spoken of as "light") is available for the act of communication, and the result is more or less dreamy in character; (2) confusion still inherent in the mind of the communicator, who is described as frequently remaining in a comatose state for some time after death; (3) confusion produced by the very act of communicating, which is said to have a tendency to cause a loss of consciousness as by taking a drug; (4) communication is chiefly telepathic, and there is a tendency for every thought that passes through the communicator's mind to be expressed, and not only those which he wishes to express.

POSSIBILITIES OF THE FUTURE.

Attention has been given for the most part hitherto to questions of personal identity and the conditions of "communicating." These are the primarily important questions, and the answers obtained are more or less verifiable. Statements have

also been made concerning the other world which are hardly verifiable by us at present, and which perhaps raise more doubts and inquiries than they are intended to solve. Such, for example, as that the deceased have ethereal organisms, which once inhabited their ordinary flesh-and-blood organisms, and that there is a definitely located portion of space within the solar system which forms their ethereal abode. There are many difficulties demanding solution before these and other statements concerning experiences after death can be regarded as a certain revelation. Psychical science is yet in its infancy, as other sciences were centuries ago. Once the earth was the centre of the universe, and even Socrates could deem it impious to desire after the knowledge of those heavenly bodies whose goings-on were the secrets of the gods. It is not now such a fool's errand to seek some lines of intelligence that may gleam from the surface of another planet. Now there are nautical almanacs, and other suns. We can realise now the substance of to us invisible stars and chart their flamings and their kinships. So too we may learn that the consciousness of man is not restricted to the domain of this ordinary earthly life, our knowledge may widen as with starry systems, and it may prove no hopeless task hereafter to find some "bolometer" that "still despite the distance and the dark" shall measure the energies of departed but persistent human souls.

III.—WHAT ACTUALLY HAPPENS AFTER DEATH. BY MRS. ANNIE BESANT.

The speculations of the philosopher, the intimations given in revelation, or the evidence collected by the Society for Psychical Research, cannot for a moment compare, in detail and precision at least, with the declarations made by the leaders of the Theosophical Society. Mrs. Annie Besant has just finished the publication of a series of articles on "Man and his Bodies" in *Lucifer*, from which I quote various extracts. It will be seen that whatever may be her warrant, no prophet authorized to declare "Thus saith the Lord" speaks more positively than Mrs. Besant, and no anatomist or surgeon would describe a change in the physical body of man with more explicit detail than Mrs. Besant, when speaking of his spiritual body or bodies before and after the change, which we call death.

MAN AND HIS MANY BODIES.

Mrs. Besant says that man has not one body but four, which are variously named, to wit—

1. The ordinary physical body.
2. The astral body.
3. The mind body.
4. The causal body.

THE FOURFOLD BODY OF MAN.

She asserts that—

When the student looks at the human being, he sees all these bodies making up the man, showing themselves separately by virtue of their different grades of matter, and thus marking the stage of development at which the man has arrived. As the higher vision is developed, the student sees each of these bodies in its full activity. The physical body is visible as a kind of dense crystallization in the centre of the other bodies, the others permeating it and extending beyond its periphery, the physical being the smallest. The astral comes next, showing the state of the kâmic nature that forms so great a part of the ordinary man, full of his passions, lower appetites and emotions, differing in fineness, in colour, as the man is more or less pure—very dense in the grosser types, finer in the more refined, finest of all if the man be far advanced in his evolution. Then the mind-body, poorly developed in the majority but beautiful in many, very various in colouring according to the mental and moral type. Then the causal, scarcely visible in most, visible only if careful scrutiny be brought to bear on the man, so slightly is it developed, so comparatively thin is its colouring, so feeble is its activity. But when we come to look at an advanced soul, it is this and the one above it that at once strike the eye as being emphatically the presentation of the man; radiant in light, most glorious and delicate in colouring, showing hues that no language can describe, because they have no place in earth's spectrum—hues not only most pure and beautiful, but entirely different from the colours known on the lower planes, additional ones which show the growth of the man in those higher regions in the loftier qualities and powers that there exist.

THE MIND BODY AND ITS GROWTH.

Mrs. Besant says that the special work on which humanity is now engaged is the evolution or building up of the mind body. It is built up by thought. Not by the mere receptivity of other people's ideas, but by thinking yourself. Here is the receipt for mind growths:—

Notice the thoughts you find in your mind, and see what difference there is between their condition when they came into the mind and their condition when they go out of it—what you have added to them during their stay with you. In this way your mind will become really active, and will be exercising its creative powers, and if you be wise, you will follow some such process as this: first, you will choose the thoughts that you will allow to remain in the mind at all; whenever you find in the mind a thought that is good, you will dwell upon it, nourish it, strengthen it, try to put into it more than it had at first, and send it out as a beneficent agent into the astral world; when you find in the mind a thought that is evil, you will turn it out with all imaginable promptitude. As you refuse to give any sort of harbourage to evil thoughts, those that approach you will be thrown back by an automatic action of the mind itself. The mind body will take on the characteristic of attracting all thoughts that are good from the surrounding atmosphere, and repelling all thoughts that are evil, and it will work upon the good and make them more active, and so constantly gather a mass of mental material which will form its content and will grow richer every year.

WHAT HAPPENS AT DEATH.

Let us follow the stages of the life out of the physical world, and see how far the sway of King Death extends. The man draws himself away from the dense part of the physical body; it drops off him, goes to pieces, and is restored to the physical world; nothing remains in which the magnetic link of memory can inhere. He is then in the etheric part of the physical body, but in the course of a few hours he shakes that off, and it is resolved into its elements. No memory then connected with the etheric brain will help him to bridge the gulf. He passes on into the astral world, remaining there till he similarly shakes off his astral body, and leaves it behind as he had left the physical; the "astral corpse," in its turn, disintegrates, restores its materials to the astral world, and breaks up all that might serve as basis for the magnetic links necessary for memory. He goes onward in his mind body and dwells on the

rûpa levels of Devachan, living there for hundreds of years, working up faculties, enjoying fruit. But from this mind body also he withdraws when the time is ripe, taking from it to carry on into the body that endures the essence of all that he has gathered and assimilated.

THE DEATH OF THE MIND BODY.

He leaves the mind body behind him, to disintegrate after the fashion of his denser vehicles, for the matter of it—subtle as it is from our standpoint—is not subtle enough to pass onward on to the higher levels of the mânasic world. It has to be shaken off, to be left to go back into the materials of its own region, once more a resolution of the combination into its elements. All the way up the man is shaking off body after body, and only on reaching the arûpa levels of the mânasic world can he be said to have passed beyond the regions over which the disintegrating sceptre of Death has sway.

WHAT PART OF MAN IS IMMORTAL?

He passes finally out of his dominions, dwelling in the causal body over which death has no power, and in which he stores up all that he has gathered. Hence its very name of causal body, since all causes that effect future incarnations reside in it. He must then begin to act in full consciousness on the arûpa levels of the mânasic world in his causal body ere he can bring memory across the gulf of death. An undeveloped soul, entering that lofty region, cannot keep consciousness there; he enters it, carrying up all the germs of his qualities; there is a touch, a flash of consciousness embracing past and future, and the dazzled Ego sinks downwards towards rebirth.

HOW REINCARNATION IS EFFECTED.

He carries the germs in this causal body and throws outward on each plane those that belong to it; they gather to themselves matter severally befitting them. Thus on the lower rûpa levels of the mânasic world the mental germs draw round them the matter of those levels to form the new mind body, and the matter thus gathered shows the mental characteristics given to it by the germ within it, as the acorn developes into an oak by gathering into it suitable materials from soil and atmosphere. The germ thrown out from the causal body can only grow after its kind, attracting to itself the grade of matter that belongs to it, arranging that matter in its characteristic form, so that it produces the replica of the quality the man made in the past. As he comes into the astral world, the germs are thrown out that belong to that world, and they draw round themselves suitable astral materials and elemental essences. Thus reappear the appetites, emotions, and passions belonging to the desire body, or astral body, of the man, reformed in this fashion on his arrival on the astral plane.

WHY WE DO NOT REMEMBER OUR PAST LIVES.

If, then, consciousness of past lives is to remain, carried through all these processes and all these worlds, it must exist in full activity on that high plane of causes, the plane of the causal body. People do not remember their past lives because they are not yet conscious in the causal body as a vehicle; it has not developed functional activity of its own. It is there, the essence of their life, their real "I," that from which all proceeds, but it does not yet actively function; it is not yet self-conscious, though unconsciously active, and until it is self-conscious, fully self-conscious, the memory cannot pass from plane to plane, and therefore from life to life. As the man advances, flashes of consciousness break forth that illumine fragments of the past, but these flashes need to change to a steady light ere any consecutive memory can arise.

HOW MAN IS MADE PERFECT.

By birth and re-birth continued through innumerable ages, man is slowly evolved until a being is produced who trains himself to high and abstract thinking, and so vivifies the higher links in consciousness, and brings into this lower life the consciousness that is himself.

A man is one and the same man on whatever plane he may be functioning, and his triumph is when he functions on all the five planes in unbroken consciousness. Those whom we call the Masters, the "Men made perfect," function in their waking consciousness not only on the three lower planes, but on the fourth plane—the plane of unity, and on that yet above it, the plane of Nirvâna. In them evolution is completed, this cycle has been trodden to its close, and what they are in time all shall be who are climbing slowly upwards. This is the unification of consciousness; the vehicles remain for use, but no longer are able to imprison, and the man uses any one of his bodies according to the work that he has to do.

THE UNIFIED MAN.

In this way matter, time and space are conquered, and their barriers cease to exist for the unified man. He has found in climbing upwards that they are less and less barriers in each stage. Even on the astral plane matter is much less of a division than it is down here, separating him from his brothers far less effectually. Travelling in the astral body is so swift that space and time may be said to be practically conquered, for although the man knows he is passing through space it is passed through so rapidly that its power to divide friend from friend is lost. Even that first conquest set at nought physical distance. When he rose to the mental world he found another power his; he thought of a place: he was there; he thought of a friend; the friend was before him. Even on the third plane consciousness transcends the barriers of matter, space, and time, and is present anywhere at will. All things that are seen are seen at once, the moment attention is turned to them; all that is heard is heard at a single impression; space, matter and time, as known in the lower worlds, have disappeared, sequence no longer exists in the "eternal now." As he rises yet higher, barriers within consciousness also fall away, and he knows himself to be one with other consciousnesses, other living things; he can think as they think, feel as they feel, know as they know. He can make their limitations his for the moment, in order that he may understand exactly how they are thinking, and yet have his own consciousness. He becomes self-conscious in all the world; for this he learned to thrill responsive to every cry of pain, to every throb of joy or sorrow. All is reached, all is gained, and the Master is the man "who has nothing more to learn." By this we mean not that all possible knowledge is at any given moment within his consciousness, but that so far as this stage of evolution is concerned there is nothing that to him is veiled, nothing of which he does not become fully conscious when he turns his attention to it; within this circle of evolution of everything that lives—and all things live—there is nothing he cannot understand and therefore nothing that he cannot help.

IV.—A JOURNEY OF EXPLORATION IN THE OTHER WORLD. BY MR. C. W. LEADBEATER.

Mrs. Besant's contribution is sufficiently explicit, but it is cast into the shade by the extraordinary series of articles which Mr. Leadbeater is contributing to *Lucifer*, under the title of "Devachan." Some intrepid voyagers belonging to the Theosophical Society, claim to have mastered the secret of transporting themselves at will into the world beyond the grave. Their physical bodies retain consciousness, while their other selves are flying on the wings of thought across the bourne whence traveller ne'er returns, into the heart of the "unbekanntes Land." They make these pilgrimages periodically, comparing notes of their observations, and then apparently prepare

an article for publication in *Lucifer*. Of course, this may be dismissed as all imagination and hallucination. Madness it may be, but if so there is a method in it. As a picture of the world of the disembodied dead, it has originality and suggestiveness. It is certainly much nearer the actualities of contemporary life and thought than the sombre vision of the great Florentine. Mr. Leadbeater, who is to outward seeming a sane person, and who is undoubtedly at large, declares that he knows what he writes to be true. Further he maintains that these travellers continue to traverse that unknown region. Perhaps if we but give them time they will map it out for us, as Columbus mapped out America. It is somewhat difficult to follow him, owing to his perverse persistency in using Oriental words. "Devachan" itself is an idiot of a title for so sensational an article. But we must not dictate to a voyager beyond the grave. We must be thankful he does not couch his revelations in Sanskrit. So without more ado here is a copious extract from Mr. Leadbeater's itinerary in the other world.

A VISION OF SOULS IN PARADISE. BY MR. LEADBEATER.

This is not Mr. Leadbeater's title. He calls his paper "Devachan."

Devachan or Devaloka is the land of the gods, the happy or blessed land, as some translate it. It bears that name because of its nature and condition, nothing interfering with that world which may cause pain or sorrow; Devachan is essentially the world of the mind.

In last quarter two papers appeared in *Lucifer*, one in April, the other in June. He had previously dealt with the condition of souls in Kama loka, the limbo into which all souls pass on leaving the body, and where most souls stay. The mass of savage humanity have no conscious existence after death outside the astral plane. But most souls pass upwards into the Theosophist's paradise, which they call Devachan. No one reaches the devachanic plane who has not on earth experienced unselfish love.

In order that an aspiration or a thought-force should result in existence on that plane, its dominant characteristic must be unselfishness. Affection for family or friends takes many a man into Devachan, and so also does religious devotion, but only if it is unselfish.

Unselfish love is the key to Paradise, not only for those who unselfishly love, but for those whom they love.

HOW SOME FACTORY GIRLS GOT THERE.

Of this Mr. Leadbeater gives an illustration by telling a somewhat pathetic little story from real life which came under the observation of our students when they were investigating this question.

A poor seamstress, living in a dreary and squalid London slum, had dedicated herself to a life of love and service. She was quite a providence to the rough factory girls around her.

Often after toiling all day with scarcely a moment's intermission she sat up half the night, taking her turn at nursing some of the many sufferers who are always to be found in surroundings so fatal to health and happiness as those of a London slum; and in many cases the gratitude and affection which her unremitting kindness aroused in them were absolutely the only higher feelings they had during the whole of their rough and sordid lives. The conditions of existence in that court being such as they were, there is little wonder that some of her patients died, and then it became clear that she had done for them much more than she knew; she had given them not only a little kindly assistance in their temporal trouble, but a very important impulse on the course of spiritual evolution. Not only had an ideal towards which they could strive been put before them, but also really unselfish love had been evoked in them by her action, and the very fact of having so strong a feeling as this had raised them and given more individuality, and so after their stay in Kâmaloka was ended they gained their first experience of the lowest subdivision of Devachan. So the gentle benevolence of a poor seamstress has given to several less developed souls their introduction to a conscious spiritual life which incarnation after incarnation will grow steadily stronger, and react more and more upon the earth-lives of the future. This little incident perhaps suggests an explanation of the fact that in the various religions so much importance is attached to the personal element in charity—the direct association between donor and recipient.

HOW A GROCER MADE HIS OWN HEAVEN.

Family affection is the characteristic of the seventh sub-plane. One of the first entities encountered by the investigators upon this sub-plane forms a very fair typical example of its inhabitants. The man during life had been a small grocer—not a person of intellectual development or of any particular religious feeling, but simply the ordinary honest and respectable small tradesman. But he had a warm affection for his wife and family in which there was a large element of unselfishness. They were constantly in his mind, and it was for them far more than for himself that he worked from morning to night in his tiny little shop; and so when, after a period of existence in Kâmaloka, he had at last shaken himself free from the decaying astral body, he found himself upon this lowest subdivision of Devachan with all his loved ones gathered round him, which represented only his own highest ideals of non-physical enjoyment during life; but, nevertheless, he was as intensely happy as he was capable of being, and since he was all the time thinking of his family rather than of himself he was undoubtedly developing unselfish characteristics, which would be built into the ego and so would reappear in his next life on earth.

FAMILY REUNIONS IN PARADISE.

Another typical case was that of a man who had died while his only child was still young; here in Devachan he had her always with him and always at her best, and he was continually occupying himself in weaving all sorts of beautiful pictures of her future. Yet another was that of a young girl who was always absorbed in contemplating the manifold perfections of her father, and planning little surprises and fresh pleasures for him. Another was a Greek woman who was spending a marvellously happy time with her three children—one of them a beautiful boy, whom she delighted in imagining as the victor in the Olympic games.

Some lovers who had died in the full strength of their affection, were always occupied with the one person they loved to the entire exclusion of all others. In most instances observed on this level the images of the loved ones have in them but the faintest glimmer of real vitality, owing to the fact that in the vast majority of cases their individualities have not been developed into activity on this plane.

A striking characteristic of this sub-plane for the last few centuries has been the very large number of Romans, Carthaginians, and Englishmen to be found there—this being due to the fact that among men of these nations the principal unselfish activity found its outlet through family affection; while comparatively few Hindus and Buddhists are here, since in their

case real religious feeling usually enters more immediately into their daily lives, and consequently takes them to a higher level.

THE ENTRANCE INTO PARADISE.

On the final separation of the mind-body from the astral a period of blank unconsciousness supervenes—varying in length between very wide limits—analogous to that which follows physical death. The awakening from this into active devachanic consciousness closely resembles what often occurs in waking from a night's sleep. Just as on first awakening in the morning one sometimes passes through a period of intensely delightful repose during which one is conscious of the sense of enjoyment, though the mind is as yet inactive and the body hardly under control, so the entity awakening to consciousness on the devachanic plane first passes through a more or less prolonged period of intense and gradually increasing bliss till his full activity of consciousness on that plane has been reached. When first this sense of wondrous joy dawns on him it fills the entire field of his consciousness, but gradually as he awakens he finds himself surrounded by a world of his own creation presenting the features appropriate to the sub-plane to which he has been drawn.

A WORLD OF SELF-CREATED ILLUSION.

The dominant characteristic of the sixth sub-division appears to be anthropomorphic religious devotion. Worshippers of Vishnu, both in his avatâr of Krishna and otherwise, as well as a few worshippers of Shiva, are to be found here, each wrapped up in the self-woven cocoon of his own thoughts, alone with his own god, oblivious of the rest of mankind, except in so far as his affections may associate those whom he loved with him in his adoration. Thus a Vaishnavite was noticed wrapped in the ecstatic adoration of the image of Vishnu to which he had made offerings during life. But some of the most characteristic examples of this plane are to be found among women, who indeed, it may be remarked, form a very large majority of its inhabitants. Among others, a Hindu woman was observed, who had glorified her husband into a divine being, and also thought of the child Krishna as playing with her own children, but while these latter were thoroughly human the child Krishna was obviously the semblance of a blue wooden image galvanized into life. Krishna also, however, appeared in her Devachan under another form—that of an effeminate young man playing on a flute. Another woman, who was a worshipper of Shiva, had somehow confused the god with her husband, apparently looking upon the latter as a manifestation of the former, so that the one seemed to be constantly changing into the other.

HOW EACH CHRISTIAN MAKES HIS OWN HEAVEN.

The Christian religion also contributes many of the inhabitants of this plane. An Irish peasant was seen absorbed in adoration of the Virgin Mary, whom he imaged as standing on the moon after the fashion of Titian's "Assumption," and holding out her hands and speaking to him. A mediæval monk was found in ecstatic contemplation of Christ crucified, the intensity of his imagination being such as to reproduce the stigmata in his own body, and the blood dropping from the wounds of the figure of his Christ. Another man seemed to have forgotten the crucifixion, and thought of his Christ only as glorified on his throne, with the crystal sea before him, and a vast multitude of worshippers, among whom he stood with his wife and family. His affection for them was very deep, but his thoughts were more occupied in adoration of Christ, whom he imaged as constantly changing kaleidoscopically into and out of the form of the lamb bearing the flag which we often see represented in church windows. A rather more interesting case was that of a Spanish nun who died at about the age of nineteen or twenty. In her Devachan she carried herself back to the date of Christ's life on earth, and imagined herself as accompanying him through the chain of events recounted in the Gospels, and after the crucifixion taking care of the Virgin Mary. It was observable, however, that her pictures of the scenery and costumes of Palestine were entirely inaccurate, for the Saviour and his disciples wore the dress of Spanish peasants, while the hills round Jerusalem were mighty mountains clothed with vine-yards, and the olive-trees were hung with grey Spanish moss. She thought of herself as eventually martyred for her faith, and ascending into heaven, but only to live over and over again this life in which she so delighted. A quaint and pretty little example of the Devachan of a child may conclude our list of instances from this sub-plane. He had died at the age of seven, and was occupied in enacting in the heaven-world the scenes which his Irish nurse had described to him; he thought of himself as playing with the child Jesus, and helping him to make those clay sparrows which the power of the Christ is fabled to have vivified and caused to fly.

In all cases they are entirely happy and most fully satisfied, for what they receive is always the highest which they are capable of appreciating.

PHILANTHROPY IN PARADISE.

The chief characteristic of the fifth sub-plane may be defined as devotion expressing itself in active work. It is especially the plane for the working out of great schemes and designs unrealised on earth—of great organizations inspired by religious devotion, and usually having for their object some philanthropic purpose.

A typical case, though somewhat above the average, was that of a man who was found working out a grand scheme for the amelioration of the condition of the lower classes. His idea had been that, if possessed of enormous wealth, he would buy up and get into his own hands the whole of the smaller trades, and thus be able, while supplying goods to the public at the same price as now, to pay much better wages to his workmen. It was part of the scheme to buy a plot of land and erect upon it cottages for his workmen, each surrounded by its little garden; and after a certain number of years' service, each workman was to acquire a share in the profits of the business which would be sufficient to provide for him in his old age. By working out this system the devachanee had hoped to show to the world that there was an eminently practical side to Christianity, and also to win the souls of his men to his own faith out of gratitude for the material benefits they had received.

Another not dissimilar case was that of an Indian prince whose ideal on earth had been Râma, on whose example he had tried to model his life and methods of government. In Devachan everything went well, Râma of course advising and directing his work, and receiving perpetual adoration from all his devoted subjects.

A curious and rather touching instance of personal religious work was that of a woman who had been a nun. She had based her life upon the text, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me," and now in Davachan she was still carrying out to the fullest extent the injunctions of her lord. Each of those to whom she had ministered at once changed into the appearance of the Christ, whom she then worshipped with fervent devotion.

On this plane also the higher type of sincere and devoted missionary activity finds expression. Livingstone might be found here engaged in the congenial occupation of converting multitudes of people to the particular religion they advocated. One such case which came under notice was that of a Mohammedan who imagined himself as working most zealously at the conversion of the world and its government according to the most approved principles of the faith of Islam.

BUDDHA AS TEACHER IN PARADISE.

The denizens of the fourth sub-plane might best be arranged into four main divisions—unselfish pursuit of spiritual knowledge, high philosophic or scientific thought, literary or artistic ability exercised for unselfish purposes, and service for service's sake.

Now in their Devachan some Buddhists find this highest wish fulfilled; they find themselves in very truth learning from the Buddha, and the image which they have thus made of him is no mere empty form, but most assuredly has in it a ray which is really part of himself.

In this region we also find earnest and devoted students of Occultism who are not yet so far advanced as to have earned the right and the power to forego their Devachan for the good

of the world. Among these was one who in life had been personally known to some of the investigators—a Buddhist monk who had been an earnest student of Theosophy, and had long cherished the hope of being one day privileged to receive instruction directly from its adept teachers. In his Devachan the Buddha was the dominant figure, while the two Masters who have been most closely concerned with the Theosophical Society appeared also as his lieutenants, expounding and illustrating his teaching. All three of these images were very fully vitalized and informed by the power and wisdom of the great beings whom they represented, and the monk was therefore definitely receiving real teaching upon occult subjects, the effect of which would almost certainly be to bring him actually on to the Path of Initiation in his next birth.

PHILOSOPHERS.

Passing now to the next class, that of high philosophic and scientific thought, we find here many of those real thinkers who seek in sight and knowledge only for the purpose of enlightening and helping their fellows. As an instance of a true student noticed on this sub-plane we may mention one of the later followers of the neo-platonic system, whose name has fortunately been preserved to us in the surviving records of that period. He had striven all through his earth-life really to master the teachings of that school, and now his Devachan was occupied in unravelling its mysteries and in understanding its bearing upon human life and development.

Another case was that of an astronomer. He was lost in contemplation of a vast panorama of whirling nebulæ and gradually-forming systems and worlds, and he appeared to be groping after some dim idea as to the shape of the universe, which he imagined as some vast animal. His thoughts surrounded him as elemental forms shaped as stars, and one especial source of joy to him seemed to consist in listening to the stately rhythm of the music that pealed out in mighty chorales from the moving orbs.

MUSICIANS.

The third type of activity on this plane is that highest kind of artistic and literary effort which is chiefly inspired by a desire to elevate and spiritualize the race. Here we find all our greatest musicians; on this sub-plane Mozart, Beethoven, Bach, Wagner and others are still flooding the heaven-world with harmony far more glorious even than the grandest which they were able to produce when on earth. It seems as if a great stream of divine music poured into them from higher regions, and was, as it were, specialised by them and made their own, to be then sent forth through all the plane in a great tide of melody which adds to the bliss of all around. Those who are functioning in full consciousness of the devachanic plane will clearly hear and thoroughly appreciate this magnificent outpouring, but even the disembodied entities of this level, each of whom is wrapped up in his own thought-cloud, are affected also by the elevating and ennobling influence of its resonant melody. The painter and the sculptor also, if they have followed their respective arts always with a grand, unselfish aim, are here constantly making and sending forth all kinds of lovely forms for the delight and encouragement of their fellow-men—the forms being, of course, artificial elementals created by their thought. And not only may these beautiful conceptions give pleasure to those living entirely upon this plane; they may also in many cases be grasped by the minds of artists still in the flesh—may act as inspirations to them, and so be reproduced down here for the elevating and ennobling of that portion of humanity which is struggling amid the turmoil of physical life.

One touching and beautiful figure seen upon this plane was that of a boy who had been a chorister, and had died at the age of fourteen. Over him was bending a teacher in a form evidently made by his mind from the quaint angular figure of a mediæval St. Cecilia in a stained-glass window, and this thought-image was vivified by a Deva, who through it taught him greater music than he had ever dreamed on earth.

Here also was one of earth's failures—who saw stretching before him the Utopia of which he had dreamed, for which he had tried to live, and the vast thronging impersonal multitudes whom he had longed to serve; and the joy of their joy surged back on him and made his solitude a heaven.

60,000 MILLION EGG-LIKE EGOS.

We now pass from the four lower or rûpa levels of Devachan, on which the personality functions, to the three higher, or arûpa levels, where the reincarnating ego has his home. On the Third Sub-Plane are present almost all the sixty thousand millions of egos who are said to be engaged in the present human evolution—all, in fact, except the comparatively small number who are capable of functioning on the second and first sub-planes. Each ego is represented by an ovoid form, the auric egg—at first a mere film, colourless and almost invisible, of most tenuous consistency; but as the ego develops this body begins to show a shimmering iridescence like a soap-bubble, colours playing over its surface like the changing hues made by sunlight on the spray of a waterfall.

The egos who are connected with a physical body are distinguishable from those enjoying the disembodied state by a difference in the types of vibrations set up on the surface of the globes, and it is therefore easy to see at a glance whether an individual is or is not in incarnation at the time. The immense majority, whether in or out of the body, are but dreamily semi-conscious, though few are still in the condition of mere colourless films; those who are fully awake are marked and brillant exceptions, standing out amid the less radiant crowds like stars of the first magnitude, and between these and the least-developed are ranged every variety of size and beauty of colour—each thus representing the exact stage of evolution at which it has arrived.

SOULS NOURISHED ON THE ESSENCE OF IDEAS.

Only such egos as are deliberately aiming at spiritual growth live on the second plane, and they have in consequence become largely receptive of influences from the planes above them.

Egos living on this plane have wide opportunities for growth when freed from the physical body, for here they may receive instruction from more advanced entities, coming into direct touch with their teachers. No longer by thought pictures, but by a flashing luminousness impossible to describe, the very essence of the idea flies like a star from one ego to the other, its correlations expressing themselves as light waves pouring out from the central star, and needing no separate enunciation. A thought there is like a light placed in a room; it shows all things round it, but requires no words to describe them.

THE HOME OF THE MASTERS.

In the First Sub-plane none but Masters and Initiates dwell. Of the beauty of form and colour and sound here, no words can speak, for mortal language has no terms in which those radiant splendours may find expression. Enough that they *are*, and that some of our race are wearing them, the promise of what others shall be, the fruition of which the seed was sown on lowlier planes.

Hence genius receives its illumination, and all upward efforts find their guidance. As the sun-rays fall everywhere from one centre, and each body that receives them uses them after its nature, so from the Elder Brothers of the race fall on all egos the light and life which it is their function to dispense; and each uses as much as it can assimilate and thereby grows and evolves. Thus, as everywhere else, the highest glory of the devachanic world is found in the glory of service, and they who have accomplished the mânasic evolution are the fountains from which flows strength for those who still are climbing.

V.—THE EVIDENCE OF FACTS. BY ALFRED R. WALLACE.

To the new edition of Dr. Wallace's well-known book "Miracles and Modern Spiritualism," which has just been published by Mr. George Redway, the veteran scientist has prefixed a new preface, which, being in fact a valuable fragment of autobiography, deserves to be rescued from the oblivion which too often attends prefaces. It makes no claim to be autobiographical, for Dr. Wallace modestly introduces it as a few notes of the changes of opinion that he has witnessed on the subject in the last fifty years, for Dr. Wallace's acquaintance with psychic phenomena dates back now for more than half-a-century. Without further preface of my own, I will introduce Dr. Wallace's remarks, calling special attention to his sensible observations as to the difficulty of accepting the alternative hypothesis which attributes all psychic phenomena to our second self; a self which, if this be so, unfortunately, whatever other attributes it has, starts with the disadvantage of being a confirmed liar, for the one thing it will never do is to admit that it is what it is.

MESMERISM: MY STARTING POINT.

Dr. Wallace says:—

It was about the year 1843 that I first became interested in psychical phenomena, owing to the violent discussion then going on as to the reality of the painless surgical operations performed on patients in the mesmeric trance by Dr. Elliotson and other English surgeons. The greatest surgical and physiological authorities of the day declared that the patients were either impostors or persons naturally insensible to pain; the operating surgeons were accused of bribing their patients; and Dr. Elliotson was described as "polluting the temple of science." The Medico-Chirurgical Society opposed the reading of a paper describing an amputation during the magnetic trance, while Dr. Elliotson himself was ejected from his professorship in the University of London. It was at this time generally believed that all the now well-known phenomena of hypnotism were the result of imposture.

PERSONAL EXPERIMENT THE ROAD.

It so happened that in the year 1844 I heard an able lecture on mesmerism by Mr. Spencer Hall, and the lecturer assured his audience that most healthy persons could mesmerise some of their friends and reproduce many of the phenomena he had shown on the platform. This led me to try for myself, and I soon found that I could mesmerise with varying degrees of success, and before long I succeeded in producing in my own room, either alone with my patient or in the presence of friends, most of the usual phenomena. Partial or complete catalepsy, paralysis of the motor nerves in certain directions, or of any special sense, every kind of delusion produced by suggestion, insensibility to pain, and community of sensation with myself when at a considerable distance from the patient, were all demonstrated, in such a number of patients and under such varied conditions, as to satisfy me of the genuineness of the phenomena. I thus learnt my first great lesson in the inquiry into these obscure fields of knowledge, never to accept the disbelief of great men, or their accusations of imposture or of imbecility, as of any weight when opposed to the repeated observation of facts by other men admittedly sane and honest. The whole history of science shows us that, whenever the educated and scientific men of any age have denied the facts of other investigators on *a priori* grounds of absurdity or impossibility, the deniers have always been wrong.

A few years later, and all the more familiar facts of mesmerism were accepted by medical men, and explained, more or less satisfactorily to themselves, as not being essentially different from known diseases of the nervous system; and of late years the more remarkable phenomena, including clairvoyance both as to facts known and those unknown to the mesmeriser, have been established as absolute realities.

REICHENBACH'S RESEARCHES.

Next we come to the researches of Baron von Reichenbach on the action of magnets and crystals upon sensitives. I well remember how these were scouted by the late Dr. W. B. Carpenter and Professor Tyndall, and how I was pitied for my credulity in accepting them. But many of his results have now been tested by French and English observers and have been found to be correct.

Then we all remember how the phenomena of the stigmata, which have occurred at many epochs in the Catholic Church, were always looked upon by sceptics as gross imposture, and the believers in its reality as too far gone in credulity to be seriously reasoned with. Yet when the case of Louise Lateau was thoroughly investigated by sceptical physicians and could be no longer doubted, the facts were admitted; and when, later on, somewhat similar appearances were produced in hypnotic patients by suggestion, the whole matter was held to be explained.

PSYCHICAL RESEARCH.

Second-sight, crystal-seeing, automatic-writing, and allied phenomena have been usually treated either as self-delusion or as imposture, but now that they have been carefully studied by Mr. Myers, Mr. Stead, and other inquirers, they have been found to be genuine facts; and it has been further proved that they often give information not known to any one present at the time, and even sometimes predict future events with accuracy.

Trance mediums who give similar information to that obtained through crystal-seeing or automatic writing have long been held up to scorn as impostors of the grossest kind. They have been the butt of newspaper writers, and have been punished for obtaining money under false pretences; yet when one of these trance mediums, the well-known Mrs. Piper, was subjected to a stringent examination by some of the acutest members of the Society for Psychical Research, the unanimous testimony was that there was no imposture in the case, and that, however the knowledge exhibited was acquired, Mrs. Piper herself could never have acquired it through the medium of her ordinary senses.

ITS RESULTS.

Nothing has been more constantly disbelieved and ridiculed than the alleged appearance of phantasms of the living or of the recently dead, whether seen by one person alone or by several together. Imagination, disease, imposture, or erroneous observation have been again and again put forth as sufficient explanation of these appearances. But when carefully examined they do not prove to be impostures, but stand out with greater distinctness as veridical and sometimes objective phenomena, as is sufficiently proved by the mass of well-attested and well-sifted evidence published by the Society for Psychical Research. Still more subject to ridicule and contempt are ghosts and haunted houses. It has been said that these disappeared with the advent of gas; but so far from this being the case, there is ample testimony at the present day to phenomena which come under these categories.

In this connection also we have not merely appearances which may be explained away as collective hallucinations, but actual physical phenomena of such a material character as stone-throwing, bell-ringing, movements of furniture, independent writing and drawing, and many other manifestations of force guided by intelligence which is yet not the force or the intelligence of those present. Records of such phenomena

pervade history, and during the last century, and especially during the last half-century, they have been increasingly prevalent, and have been supported by the same kind and the same amount of cumulative testimony as all the preceding classes of phenomena. Some of these cases are now being investigated, and there is no sign of their being traced to imposture. From personal knowledge and careful experiments I can testify that some of these physical phenomena are realities, and I cannot doubt that the fullest investigation will result, as in all the other cases, in their recognition as facts which any comprehensive theory must recognise and explain.

SPIRIT PHOTOGRAPHS.

What are termed spirit-photographs—the appearance on a photographic plate of other figures besides those of the sitters, often those of deceased friends of the sitters—have now been known for more than twenty years. Many competent observers have tried experiments successfully; but the facts seemed too extraordinary to carry conviction to any but the experimenters themselves, and any allusion to the matter has usually been met with a smile of incredulity or a confident assertion of imposture. It mattered not that most of the witnesses were experienced photographers who took precautions which rendered it absolutely impossible that they were imposed upon. The most incredible suppositions were put forth by those who had only ignorance and incredulity to qualify them as judges in order to show that deception was possible. And now we have another competent witness, Mr. Traill Taylor, for many years editor of the *British Journal of Photography*, who, taking every precaution that his life-long experience could suggest, yet obtained on his plates figures which, so far as normal photography is concerned, ought not to have been there.

THE THEORY OF THE SECOND SELF.

Lastly, we come to consider the claim of the intelligences which are connected with most of these varied phenomena to be spirits of deceased men and women; such claim being supported by tests of various kinds, especially by giving accurate information regarding themselves as to facts totally unknown to the medium or to any person present. Records of this sort are numerous in spiritual literature as well as in the publications of the Society for Psychical Research, but at present are regarded as inconclusive, and various theories of a double or multiple personality, of a subconscious or second self, or of a lower stratum of consciousness, are called in to explain them or to attempt to explain them. The stupendous difficulty that, if these phenomena and these tests are to be all attributed to the "second self" of living persons, then that second self is almost always a deceiving and a lying self, however moral and truthful the visible and tangible first self may be, has, so far as I know, never been rationally explained; yet this cumbrous and unintelligible hypothesis finds great favour with those who have always been accustomed to regard the belief in a spirit-world, and more particularly a belief that the spirits of our dead friends can and do sometimes communicate with us, as unscientific, unphilosophical, and superstitious. Why it should be unscientific, more than any other hypothesis which alone serves to explain intelligibly a great body of facts, has never been explained. The antagonism which it excites seems to be mainly due to the fact that it is, and has long been in some form or other, the belief of the religious world and of the ignorant and superstitious of all ages, while a total disbelief in spiritual existence has been the distinctive badge of modern scientific scepticism. The belief of the uneducated and unscientific multitude, however, rested on a broad basis of alleged facts which the scientific world scouted and scoffed at as absurd and impossible. But they are now discovering, as this brief sketch has shown, that the alleged facts, one after another, prove to be real facts, and strange to say, with little or no exaggeration, since almost every one of them, though implying abnormal powers in human beings or the agency of a spirit-world around us, has been strictly paralleled in the present day, and has been subjected to the close scrutiny of the scientific and sceptical with little or no modification in their essential nature. Since, then, the scientific world has been proved to have been totally wrong in its denial of the facts, as being contrary to laws of nature and therefore incredible, it seems highly probable, *a priori*, it may have been equally wrong as to the spirit hypothesis, the dislike of which mainly led to their disbelief in the facts.

SPIRIT RETURN A SCIENTIFIC THEORY.

For myself, I have never been unable to see why any one hypothesis should be less scientific than another, except so far as one explains the whole of the facts and the other explains only a part of them. The "second" or "subconscious self," with its wide stores of knowledge, how gained no one knows, its distinct character, its low morality, its constant lies, is as purely a theoretical cause as is the spirit of a deceased person or any other spirit. It can in no sense be termed "a known cause." To call this hypothesis "scientific," and that of spirit agency "unscientific," is to beg the question at issue. That theory is most scientific which best explains the whole series of phenomena; and I therefore claim that the spirit-hypothesis is the most scientific, since even those who oppose it most strenuously often admit that it does explain all the facts, which cannot be said of any other hypothesis.

REASSURING CONCLUSIONS.

This very brief and very imperfect sketch of the progress of opinion on the questions dealt with in the following pages leads us, I think, to some valuable and reassuring conclusions. We are taught first that human nature is not so wholly and utterly the slave of delusion as has sometimes been alleged, since almost every alleged superstition is now shown to have had a basis of fact. Secondly, those who believe, as I do, that spiritual beings can and do, subject to general laws and for certain purposes, communicate with us, and even produce material effects in the world around us, must see in the steady advance of inquiry and of interest in these questions the assurance that, so far as their beliefs are logical deductions from the phenomena they have witnessed, those beliefs will at no distant date be accepted by all truth-seeking inquirers.

It is cheering to hear so sanguine an estimate as to the ultimate triumph of truth from the veteran scientist.

HIS BOOK AND WHAT IT CONTAINS.

Dr. Wallace's book is well known, and has long been generally recommended as a useful introduction to those who, although sceptical, are disposed to pay attention to psychic phenomena. In this third edition, the text has been carefully revised. Dates have been inserted, and a few additional facts have been added, either in the body of the work or in footnotes. Dr. Wallace has also added to chapters of "Apparitions" and "Phantasms," which appeared in the *Arena* of 1891. The following is his table of Contents:—

VI.—THE EVIDENCE OF SIGHT AS THE SOUL LEAVES THE BODY.

I VERY much wish that those among our readers—doctors, nurses, workhouse officials, and the like, who have frequent opportunities of witnessing the death of their fellow mortals—would report to me anything they may ever happen to see when the soul leaves the body. The phenomenon has been frequently described, but in this matter we need line upon line, precept upon precept, here a little and there a little, in order to compel the unwilling belief of the majority, who, whatever may be their nominal creed, not only do not believe that they have souls, but actually resent any attempt to demonstrate that they are mistaken.

Mr. Giles B. Stebbins, of Boston, in the United States, has written, and Messrs. Colby & Rich have published, a little pamphlet entitled "The Spiritual Body Real," in which are collected some testimonies of modern clairvoyants, witnesses of the separation of the spiritual body from the dying physical form.

The book of Mrs. Sara Underwood, on Automatic Writing, published this year in Chicago, also contains several narratives that bear directly upon this interesting question.

THE HUSBAND'S PARTING.

Mrs. Hester M. Poole, a well-known literary worker in various fields, tells the following story:—

A few months ago, Mrs. S., who had lately laid in the grave the form of her loved husband, came north on a visit. While here she related to me the following story of the passing away of Mr. S. As I questioned her in regard to the minutest particulars and heard them reiterated, I shall take the liberty of giving them as near as possible, in her own language. She said:

One damp day in April, Mr. S. had an increase of asthma, so that as usual at such times, I put on a wrapper, administered herbal medicine, and kept him companionship through the long hours of the night. Some time after midnight he grew easier and propped up by pillows, fell into a profound slumber. Not wishing to disturb his rest by any movement, I sat by the shaded lamp in the corner of the room where I could watch every motion and read until daylight.

The grey dawn passed and the sun was about to rise. Still he slept, peaceful as a babe. I extinguished the lamp and on tiptoe crept from the room to confer with our cook on some household business. In a few moments, I returned to find that my husband had slipped from the supporting pillows and lay flat upon the bed.

This was strange, because he had long slept in a sitting posture. I went to rouse him—and found he had ceased to breathe. I felt his pulse, his heart—there was no sign of life.

In my first burst of sorrow I cried aloud: "Oh James! how could you leave me without one little good-bye, even one?"

I turned and walked across the room. You see my mind had not entirely grasped the fact that he was what we call dead. He had merely left me without our usual leave-taking.

And now came the wonder of it all! As I turned at the farther extremity of the room and looked back at the beloved form lying motionless, I saw—what do you think? Above the pallid face and head, lying stark and motionless, I plainly saw another—radient, soulful—the husband of my youth, only sparkling, beautiful, glorified. It was not more than fifteen inches above the lifeless head, and seemed to melt into it at or slightly below the neck, so that I saw no body attached to it. Transfixed with astonishment as I was, my coolness never deserted me. "Am I subject to an illusion?" I asked myself. "Do I imagine this? It is all-important than I should know the truth."

Accordingly I walked to the window, threw it open and looked out. Again I turned toward the bed. Again I saw that dear radiant face looking at me with utter calmness, yet with intelligence and a satisfaction that seemed to rise to a kind of holy joy.

Will you believe that still I questioned myself, felt my own pulse, approached the inanimate form, and spent several moments in proving to my consciousness that I was not a victim of hallucination? In moving from point to point, the eyes followed me and still I read in the face that I know and loved so well: "You see how it is? Death does not affect our consciousness. I am still your husband."

Finally, utterly satisfied, there swept over me a wave of gratitude, of spiritual elevation, of peace in the perfect certainty that I saw the soul of my precious one, and at the supreme moment he had been able to satisfy my doubts. Acting on this I said: "James, dear, I see you. I know you! You are here! You have not left me without a farewell. There is no death! Bless you, and bless you! You will wait until I go to you."

I spoke these words aloud and knew by the tenderness of the etherealized face that he understood. It gradually faded, while I recalled the external aspects of the case and left the room to inform the household. As soon as possible I returned to find only the poor body remaining in sight.

THE SOUL OF A CHILD.

A Unitarian friend, a literary woman, writes: The following was told me by a lady who had previously no religious faith whatever: When watching by the bedside of a dearly loved baby niece, she said to herself. "Now if there is a soul, if there be a God—let me as this dear life departs, see it go?" The little one gave a struggle, it seemed dead, no breath was perceptible—but, as she gazed awe-stilled, a grey mist emanated from around the baby's head which rose and gradually resolved itself into the child's similitude, but smaller, and floated off toward the ceiling where it vanished. "Believe me, or not," said she, "it makes no difference to me, but I now know that I have seen a soul!

A woman physician related a similar story a few years ago at a suffrage gathering held at "Rose Cottage," Edgewate, Ill., the home of Rosa Miller Avery.

THE DOCTOR AND THE DISEMBODIED SPIRIT.

She was a strong-faced sensible looking woman, and she arrested my attention at once by saying, "Well I know its the fashion to believe in continued existence, but, ladies—nevertheless I have seen a disembodied spirit at the moment of death!" Doubting and questioning eyes being hereupon turned toward her, she went on with assurance:

There was brought to my sanitarium for treatment some time ago a man who was a stranger to me, and so far gone in disease that I had no hope of curing him from the first. He lingered a day or two and then died while I stood close by his beside, worried mainly by my inability to help him.

As I saw the breath depart and stood thinking about sending word to his people, I was all at once conscious of a presence by my side, and looking up I was thunderstruck to see the dead man's counterpart standing close by me, but apparently oblivous to my presence. He was looking down at the body with the most worried, mystified and wondering expression on his face. I too turned to glance at the stiff expressionless face of the corpse, and when I turned again to look the spirit was gone. But I knew then that I had seen the soul of a man!

A little silence fell upon the group at her table. Then one spoke up in a scornful way—"I suppose you are a spiritualist—are you not?"

Her reply came clear as a bell:

No, I am no Spiritualist—I was at that time, and am to-day a member of the Episcopalian Church in good and regular standing. But life has had new meanings to me since that hour.

HOW IT FEELS TO LEAVE THE BODY.

The sensation of leaving the body differs very greatly in different cases. Some leave it very easily, others with great difficulty. The recorded experiences of those who have left it and come back again are full of interest and suggestion. Here is a record of the experience of Lilian Whiting, a well-known journalist and poet in Boston, as described by her in a private letter written in 1891, published by Mrs. Underwood, by permission.

LILIAN WHITING'S EXPERIENCE.

On a night of last December I had a most wonderful experience. I was just as truly awake as I am at this moment. I will tell it to you just as it seemed to me. I was suddenly awakened in the night by a feeling of swift motion, of being carried up through infinite space. My heart was beating to suffocation from the rapidity of the movement, which was faster than any motion I ever experienced before. I was horizontally and perpendicularly placed in this swift drawing up, but I felt no support under me or above, but was propelled by an unseen and intangible but intense force.

First was a sense of utter fright and bewilderment. Second, a mental struggle to recall my identity. I repeated to myself my name. Then I recalled the circumstances of the evening before—a caller who had been in; what was said; and then the details of my preparation for bed—a new gown arranged the last thing so that it might be ready to slip on without loss of time, &c. "Yes," I said, "I am Lilian Whiting. I talked with —— about so-and-so last night, and I went to bed in my own dear room. Now what has happened?" All this while I was being borne upward. At first there was an awful, a sickening fear that I should fall—that I should be let drop—but after a minute that vanished, and I felt as safe as when treading the solid earth.

After the above mental questioning, like a flash came: "O, I wonder if I am not dead! But I was perfectly well. What could I have died of?" The questioning was of intense curiosity, rather joyful than otherwise. My mind went back to my past, and I reviewed every little detail with a growing satisfaction in the fact that there seemed no reason why I should not die, and after thinking distinctly about my earthly ties and affairs, I inclined to an optimistic view that after all it was no great matter; and I began to wonder if I should meet my father and mother at once, also "Louise," a very dear friend of my earliest girlhood. Finally, the motion stopped.

Again I perceived (but did not see) several persons around me. "Surely I have died," I thought exultantly; "who could imagine it was so little a thing after all!" and my mind seemed to review all the usual speculations of the lower world of death. "Can I go and tell" (a certain friend) "how little a matter it is to die?" I seemed to speculate. Then I thought: "Now I will not open my eyes at once, for perhaps it would frighten me, and I don't want to be frightened again!" Then lips were pressed on my forehead in a long, lingering, loving kiss which was my father's kiss from my babyhood; and then there were tender touches—my hair was caressingly smoothed, my hands were clasped, arms were about me, hands were on my shoulders—the whole sensation was as if your form were suspended horizontally in air, and several of your closest and most loving friends were all around you caressing you in different ways.

But I felt a peculiar—well, I call it to myself "spirit-thrill" (for I have often felt that peculiar and indescribable thrill at times when circumstances would indicate that unseen friends were manifesting an interest in my affairs) and with that was blended a feeling of exaltation—an exaltation which I can no more describe than I could tell you of a colour if you were blind. It was the most exquisite feeling in the world. I have often felt it to some degree, but never in the completeness of this night.

Still I did not open my eyes. It seemed to me to be merely a matter of choice, that if I opened them I should see—I knew not what. And intuition said: "Wait till you have grown more accustomed to this; there is plenty of time." But I was so bathed in ecstasy that I felt I could stand no more—just then. So I did not (though it seemed to me I could at any instant) open my eyes to see. I lay vaguely wondering where we were going. Then (for the first time in an audible voice) my father said: "Well, I suppose the little girl must go back." Now, "little girl" was my father's name for me from infancy up to the last time I saw him—ten days before he passed away. Hearing this, the recognition of my father's kiss was confirmed, and I said: "O, it is papa! it is papa! That is his voice, and so I am dead. I am so glad."

Then I lay still some little time, I think, again recalling my identity, my whereabouts, circumstances, etc. Presently I got up and lighted the gas and looked at the clock. It was then 4.25 A.M. I returned to bed, and wonderingly reviewed and meditated on this strange experience, which, to the best of my knowledge and belief, was no dream, but a beautiful reality; a foretaste and initiatory glimpse into the secret of the transition of the body into higher and more harmonious conditions.

TWO OTHER TESTIMONIES.

A very similar experience to that of Miss Whiting was once related in my presence by a gentleman who had no belief in Spiritualism, and who prefaced his narration by saying: "I call it a dream, though it did not seem like one to me at the time, so wonderfully real was it." In the sensation he had of being borne upward he thought himself accompanied and partially upheld by his dead mother, to whom he was devotedly attached. He recognised and conversed with several departed relatives and acquaintances, some of whom gave him messages to bear to friends on earth. He felt the same reluctance to return that Miss Whiting speaks of when his mother said it was time for him to go back, and he had the same realising sense of the materiality of his surroundings when laid upon his bed. A singular feature of his experience was the fact that, when he fully realised he was in his own room, he found himself almost rigid with cold, although the room was warm; and he felt obliged to get up, although at an unseasonable hour before the dawn, and take a hot bath to restore circulation and warmth to his limbs.

A New York correspondent, a few years ago, stated: "In my case I was conscious throughout of my 'physical body' being still upon the bed—and while it was daylight, I was quite without any feeling that by opening my eyes I should see anything—nor was I conscious in any way of the presence of friends; but I suddenly felt that I had been caught up in the mighty and awful swirl of the universe—no one can describe the sensation. I, too, was so frightened by the awe of it, I think I lost much that might have otherwise been given me.

"I did not hear voices, but, just as I felt physically faint and dizzy from the swift motion and the height I seemed to attain spiritually, I saw (without opening my eyes) the most wonderful scene of mountains, and mountains upon mountains stretching far away, seen through that beautiful mist which gives our own earth scenery its most exquisite beauty—only this was so beyond anything I had even dreamed of on this mortal plane in the way of grandeur, and yet tenderness, of form and tone, I only wish I had words to convey to you the wonderful beauty of the vision that was thus granted me—or the sense of grandeur and immensity of motion which preceded the vision. Oh, it was exquisite! It faded as it came—leaving me with that solemn deep sense of utter blankness and silence which we who have been blessed by these "special visitations" know so well.

A like experience of being borne seemingly out of the body upwards toward great mountain heights from whence she observed spread out below her lovely and restful scenes of beauty and peace, was related to me by one whose society friends would probably not believe such an experience possible to one whose known views are so extremely lucid and sensible.

Gail Hamilton, the well-known American writer, recently described a similar experience through which she passed in the course of an illness which was expected to end fatally.

III.—OUR GALLERY OF BORDERLANDERS.

GEORGE FOX.

INTRODUCTION.

IT may be a great delusion, but the thought repeatedly returns to me that when the St. Paul of the new religion, for whom Mr. Morley and his friends have been waiting, comes upon the scene, he will be a man who, in spiritual descent, will be nearly akin to George Fox. The Quakers are more nearly down on the bed rock than any other sect; they have less top hamper, which must be sacrificed in deference to the destructive criticism of modern science. They have, indeed, reduced the impedimenta of religion to an irreducible minimum. Contrary to all other sects and Churches which have employed themselves in establishing more or less elaborate steps and stairs between man and the Infinite, the Quaker has, with one resolute stroke, demolished everything He has neither rites nor ceremonies, sacraments nor creeds, hierarchy of ecclesiastics, or a calendar of saints. Everything has gone by the board; there remain two entities alone confronting each other in the universe—The Human Soul and its Creator. Yet, strange to say, Quakerism, which is the sharpest antithesis to the great historic churches of East and West, is, nevertheless, held in higher honour by both the Oriental Greek Church and the Roman Catholic Church than any other of the Protestant sects. Over and over again, Cardinal Manning assured me that the Quakers were, of all the Protestant sects, the most spiritually in accord with the Roman Catholics; and in an interesting article published by Dr. Overbeck in the *Orthodox Catholic Review*, the same remark about the Quakers was made from the standpoint of the Greek Orthodox. This is very strange and significant, a statement, moreover, which should encourage us to look for the re-union of Christendom, and not of Christendom only, on the lines which George Fox laid down two centuries ago.



GEORGE FOX.
Frontispiece of "Life of George Fox."]

Years ago, when reading Barclay's "Inner Life of the Religious Societies of the Commonwealth," I marvelled at the sudden arrest which took place in the growth of the Society of Friends. For the first twenty or thirty years after George Fox began to preach, the number of Friends increased and multiplied with a rapidity which was quite as great as the increase of the people called Methodists under the preaching of John Wesley. But whereas the Methodists increased and multiplied even more mightily after John Wesley was gathered to his fathers, the Society of Friends seemed to have lost their power of expansion when their founder died. There may have been no connection between these two events, it may have been a mere coincidence, but if the Quakers had but increased and multiplied after Fox died, as the Methodists increased and multiplied after Wesley died, there would have been no need for the Methodist Revival, and the whole social condition of this country might have been changed. It is no use, however, dwelling in the land of Might-Have-Beens, but in view of the marvellous manifestation of Christian virtues on the part of Friends, I have never been able to refrain from cherishing the hope that possibly the Society may have had to go into chrysalis, as it were, for a hundred years, in order to come forth after that time and fulfil its mission in the twentieth century. Be that as it may, there are few men who have left a more distinct impression of their character upon modern England, than George Fox, whom we have to consider in this article from the point of view of the Gallery of Borderlanders.

In the last quarter, Mr. Thomas Hodgkin, of Newcastle, a scholarly Friend who has devoted himself largely

to historical studies, published the life of George Fox for the "Leaders of Religion" series, which is edited by Mr. Beeching, and published by Methuen.

Fox finds himself in a distinguished company, but he can hold his own with them all. Whether with Newman, the leader of the Tractarians; Wesley, founder of the Methodists; Knox, patron saint of Presbyterians; Augustine, of Canterbury; or Archbishop Laud; the sturdy Quaker need not shrink from standing in line with the foremost of them all. Mr. Hodgkin has done his task as a biographer with the skill of the historian and the sympathetic insight of the Friend. As the latest, and in some respects the best, of the books about Fox, I gladly avail myself of his lucid and workmanlike narrative as the basis of this article.

George Fox's right to rank as a Borderlander depends upon two things. First, his constant assertion of the direct working of the Spirit of God in the heart of every human being. Secondly, the gift of premonition which enabled him on many occasions to foresee events that were to come. To him and to his followers nothing was more natural than what ordinary men would regard as the most supernatural thing in the world, viz., the direct impression upon the mind of the creature of a thought or message from the Creator. The Quaker religion reduced to its essence was just the making of this same supernatural, miraculous thing the ordinary every-day rule of life. The Soul of man must be ever open to the Divine leading, and George Fox and all his followers have always maintained, that if men will listen, God will speak. Now it may fairly be said that George Fox was perfectly right in believing that a receptive soul will receive messages from the invisible universe that surrounds him. The only difference between him and us of these latter days is that we recognise the possibility of communications being made to the inner soul of man from sources which, though invisible, are by no means divine. No doubt the Quaker doctrine of prayer and waiting upon the Lord with a humble and fervent spirit provides the best security that the communications coming to the soul from the invisible outside world were of a lofty nature, and emanated from good intelligences. But none of those who have taken any part in investigating psychical phenomena venture to assert, as Fox did, unhesitatingly, that every voice or vision or impression that came to him from without, was due to the direct action of Almighty God. It will be seen that Fox never had any doubt as to the divine origin of all his leadings. What Carlyle called "His enormous sacred self-confidence," sprang naturally from his constant reliance upon an inner voice which he was absolutely certain emanated directly from the infinitely all-wise God. But no one, certainly not his latest biographer, would contend that George Fox was, in reality, divinely guided, or even wisely guided, in all that he did. Looking at his course at one very critical moment in English history, he seems to have gone about as far wrong as man could go. I refer, of course, to the exultation with which he hailed the Restoration of the Stuarts, a mistake for which he was destined to suffer cruelly at the hands of the restored Royalists.

A discussion, therefore, as to the origin of George Fox's leadings would carry us far into the theological field, and it is my duty to stick to BORDERLAND. I shall, therefore, not say much concerning his doctrines, but in a rapid sketch of his life, bring into clear relief those passages in which his psychic gifts of premonition, intuition, or clairvoyance, are manifested.

I.—SEEKING FOR THE LIGHT.

George Fox was a man of the Midlands. He was born and reared, as Mr. Hodgkin reminds us, in the heart of George Eliot's country, amid the scenes of Adam Bede, Janet's "Repentence," Mr. Gilful, and Amos Barton; these are all to be found within a few miles of George Fox's birthplace at Fenny Drayton. He was born in July, 1624. The precise date of his birth is unknown, owing to the fact that the sexton's wife at Drayton in the last century required paper for her jam pots, and used up the parish registers for that purpose. His father was a weaver, an honest man, who was known by his neighbours as "Righteous Christer." "There was a seed of God in him," says his son. His mother was equally notable for her piety. She came of the family of the Lagos, of the stock of martyrs. She was, according to William Penn, "a woman accomplished above most of her degree in the place where she lived." Fox was but a year old when James I. died, and he was, therefore, but seventeen years old when the Civil Wars began. From his youth up he was sober and serious; refusing childish and vain sports, he dwelt apart from other children, being much more devoted to his Bible than to any other book. "Shakespeare," says Mr. Hodgkin, "died but eight years before Fox came into the world." But there is nothing to show from his journal that he ever permitted any profane stage plays to divert his attention from dwelling upon more sacred themes. From his very childhood George Fox had a good assurance of his own righteousness. He says in his journal, when he came to eleven years of age, "I knew pureness and righteousness, the Lord taught me to be faithful in all things, and to act faithfully in two ways, inwardly to God, and outwardly to myself." As a young child, when he saw his elders carrying on with each other in light and sportive fashion, he would say in his little heart, "If ever I come to be a man, surely I shall not do so, or be so wanton."

RIGHTEOUS FROM HIS YOUTH UP.

When the time came for him to begin to earn his livelihood, his parents wished to make him a priest, seeing the serious and reverent bent of his disposition, but others persuaded them to the contrary. So he was apprenticed to a man who was a shoemaker by trade, and as his employer dealt largely in wool, and used grazing and sold cattle, young George Fox spent much of his time, like David, in the sheep fold. "He took most delight in sheep, and was very skilful in them. While I was with him," said George, "he was blessed, but after I left him, he broke and came to nothing." Not, it is to be hoped, because of George's departure.

Unlike John Bunyan, and many other spiritual teachers of mankind, the son of "Righteous Christer" and of Mary Lagos, of "the seed of the martyrs," never seems to have been oppressed with a sense of his own sinfulness. On the contrary, he records in his journal that in his youth he never wronged man or woman in all that time. People generally had a love of him for his innocency and honesty. Sometimes boys and rude people would mock and laugh at him, but he left them alone and went his way. It was in those early days that he acquired the habit of saying "verily," and he was such a man of his word that it became a common saying among those who knew him, "If George says 'verily,' there is no altering him."

When he was nineteen years of age, when all England was being shaken with the tramp of contending armies, he seems to have been chiefly exercised in spirit by great distress over the wickedness of the world. He

was much scandalised by the laxity of Puritan professors, whose ways were often much too light to please him.

THE FIRST DIVINE CALL.

The occasion which seems to have first moved him deeply was simple enough. One of his cousins, who was a Professor of Religion, went with George and another Professor to have a jug of beer. "When we had drunk a glass a-piece they began to drink healths, and called for more drink, agreeing that he who would not drink should pay all." This grieved George so much that he departed, and could not sleep all the night, but walked up and down, and sometimes prayed and cried to the Lord in his distress. Then, in the night watches, he seemed to hear the Voice of the Lord saying to him, "Thou seest how young people go together into vanity, and old people into the earth; thou must forsake all, both young and old, and keep out of all, and be a stranger unto all." Thereupon, at the command of God, as he says, "on the ninth day of the seventh month, 1643, I left my relations and broke off all familiarity or fellowship with old and young."

A PILGRIM SEEKING LIGHT.

So when Cromwell was re-modelling the Puritan army, which he and Fairfax were to use for the smiting down of Charles Stuart, at Naseby, and the Scotch at Preston, George Fox was wandering about in London and the home counties, seeking wisdom, and holding converse with such as were spiritual. Sometimes great temptation to despair would come over him, but he found great comfort in the thought that even Christ was also tempted. His relations wanted him to marry, but "I told them I was but a lad and must get wisdom." Marriage being rejected, it seemed to these worldly wise friends of his that the best thing to rouse him out of his mooning habits, was to bustle him into the army, and "some would have had me into the artillery band of the soldiery, but I refused, and was grieved that they proffered such things to me, being a tender youth." After a time he came back to his native village, and asked questions and reasoned with the parson there, who seems to have been at first by no means indisposed to do what he could to minister to the wise youth, whose piercing eyes seem to be lit with a flame that was not kindled in this world.

BLIND LEADERS OF THE BLIND.

But it was difficult to please Fox, who notes grimly that "the priest," as he calls him, "would applaud and speak highly of me to others, and what I said to him in discourse on week days, but he would preach on the first days, for which I did not like him." Still less did he like another priest, who, on hearing of his despair and his temptations, bade him "take tobacco and sing psalms." "Tobacco," says George, "was a thing I did not love, and psalms I could not sing," then he bid him come again. But when Fox came the priest was angered and pettish, and, besides, he had babbled about George's confidences to the servants, and they were common talk among the milk lasses, so it grieved him that he had opened his mind to such an one. Miserable comforters were they all. Still, wherever he heard of an experienced man, or one who was "spiritual or tender," as he called it, he would hasten to him and lay the troubles of his soul before him; but it was all to small purpose. After a seven miles journey to the priest at Tamworth, "I found him only like an empty hollow cask."

THE HORROR OF GREAT DARKNESS.

Another priest gave him some physic, and "I was to have been let bleed, but they could not get but one drop of blood from me, either in arms or head, although they endeavoured, my body being as it were dried up with sorrow, grief, and troubles, which were so great upon me, that I could have wished I had never been born, or that I had been born blind that I might never have seen wickedness or vanity, and deaf that I might never have heard wicked words or the Lord's name blasphemed."

In 1646, after the cause of Charles Stuart had gone irretrievably to wreck, the horror of great darkness that oppressed him began to pass, and as he phrases it, "The Lord opened to me and comforted me."

THE SECOND DIVINE WORD.

I have already mentioned how the word of the Lord came to him and drove him forth from his relations to wander alone. Now we come to the second message, which was to deliver him from the seeking of counsel of priests. He was walking in a field on a Sunday morning, when the Lord opened unto him that being bred at Oxford or Cambridge was not enough to fit or qualify men to be ministers of Christ, "and I wondered at it, for it was the common belief of the people; but I saw it clearly, as the Lord opened it to me, and was satisfied, and admired the goodness of the Lord who had opened this thing to me that morning."

THE THIRD REVELATION.

From that moment George Fox sought no more counsel at the hands of the man-made ministry, but with his Bible under his arm, wandered alone into the fields and the orchards studying the Word. Other revelations soon came along. After having been taught the folly of a man-made ministry he was enlightened as to the folly of regarding the steeple-houses as churches. It was opened to him that God who made the world did not dwell in temples made with hands. He was most obedient to the Heavenly message, and from that time it was a matter of conscience with him never to call a place of worship a church. They were steeplehouses, henceforth. Priest Steven soon after met him walking in the fields, and he shakes his head, and tells the family that he is afraid that George is going after new lights. On hearing this George smiled, "knowing what the Lord had opened to me concerning him and his brethren." But that revelation he did not at that time deem it wise to impart, even to those of his own household, but he brought them the scriptures, and told them there was an anointing within man to teach him, and that "the Lord would teach his people himself," which was the germ and root from which all Quakerism sprang.

THE VOICE OF THE LORD.

Turning away from priests he was naturally drawn in the direction of the dissenting people, among whom there was some tenderness, but he soon saw that he must cease from man. "For there was none among them all that could speak to his condition." When all his hopes in them, and in all men, were gone, "Then, oh then, I heard a voice which said, 'There is one, even Christ Jesus, that can speak to thy condition,' and when I heard it my heart did leap for joy." Then the Lord gently led him along and let him see his love, which was endless and eternal, surpassing all knowledge that men have in the natural state, or can get by history or books, and that love let him see himself as "I was without him. I had not fellowship with any people, priests or professors, or any sort of separated people, but with Christ, who has the key, and opened the door of life to me."

Spiritual arrogance, no doubt many will mutter; but what Fox claimed for himself, he regarded as the natural right of every son of man to stand alone face to face with the Christ of God. It was about this time that he had another revelation which delivered him from one of the dangers into which most persons fall who are so confident of being in receipt of divine communication. One of the crowning glories of the Quakers has always been their wide tolerance, a strange plant to spring from this intolerant youth, who, at the age of twenty-two, had withdrawn himself from all organized churches, and from all existing Christians, feeling that no one could minister to his soul save God himself.

ALL BELIEVERS BORN OF GOD.

This is how he was delivered from carrying individualism into intolerance. About the beginning of the year 1646, "As I was going to Coventry, and approaching towards the gate, consideration arose in me how it was said that all Christians are believers, both Protestant and Papists, and the Lord opened to me that if all were believers then they were all born of God, and passed from death unto life, and that none were true believers but such, and though others said they were believers yet were they not." It is difficult for us, unless perhaps we have been born in Ireland, to realise how difficult it was for George Fox, or any man born in Protestant England in those days, to admit the possibility of a Papist being a child of God. Even this very quarter we have a declaration from the Pope that no one can be a child of God unless he recognises the authority of the Papal Church. But from that damnable heresy George Fox was opportunely saved, and his followers from that day to this have always been on better terms with the Catholics than almost any of the other Protestant sects. This, indeed, led them to be accused of being Papists in disguise.

CONVERSE WITH GOD.

After a time he advanced sufficiently in his spiritual life to be able to rejoice, even at the trials and troubles through which he had gone. "The Lord opened to me," he said, "that I saw through all these troubles and temptations; my living faith was raised, that I saw all was done through Christ in love, and my belief in him." In the times of spiritual conflict he ever seems to have been conscious of a response from the Lord to his pleadings. He questions, he argues, he wrestles with the Invisible One. When at one time he was shown the nature of sinful man, he cried out, saying, "Why should I be thus, seeing I was never addicted to committing these evils." "And the Lord answered that it was needful that I should have a sense of all conditions; how else should I speak to all conditions. And in this I saw the infinite love of God, I saw also that there was none of darkness and death, but an infinite ocean of light and love which flooded over the ocean of darkness. In that also I saw the infinite love of God, and I had great openings." Great openings, indeed, which led him far and made him one of the great forces in the spiritual evolution of our race. It was indeed necessary for him to be tried and tempted in order that, as he said, he might be able to speak to all conditions.

II.—AN APOSTLE AT TWENTY-FOUR.

He was but 24 years of age when he started off to speak "to all conditions." He felt he had his feet on the rock, his message was in his mouth, and woe be to him if it were not delivered. So he began his wanderings to and fro as a peripatetic apostle of the new light. He was graceful in manners, manly in personage, a skilful writer, a tireless walker. He thought nothing of walking all day and sleeping at night under a haystack when other lodging was lacking. He dressed in leather, partly for its simplicity, but also because such clothing was strong, and needed but little mending or repairing.

THE MAN IN LEATHER BREECHES.

His singular apparel, his searching method of address, and the spiritual power that was with him, soon made themselves felt, for, as he says in his journal, "The Lord's everlasting power made both priests and professors tremble, so that it was a dreadful thing unto them when it was told them, "The man in leather breeches has come." The "man in leather breeches" did not spare them, he delivered his message in the power of the spirit. He tells us quite frankly what it was he believed he was set to do in this world.

HIS MISSION.

"He was to bring people from off their own way to Christ's, the new and loving way, and from their Churches, which men had made and gathered to the Church in God, the general assembly written in heaven, and he was to bring people from off the world's religions, which were vain, that they might know the pure religion, might visit the fatherless, the widows, and the strangers, and keep themselves from the spots of the world. He was to bring them from all the world's fellowships, prayings, and singings, which stood in forms without power, in order that their fellowship might be in the Holy Ghost and in the Eternal Spirit of God." A tolerably large order this, assuredly, for a young man of twenty-four to attempt to execute; but that was not all. "I was to bring people," he says, "off from Jewish ceremonies and from heathenish fables, and men's inventions, and windy doctrines, and from all other beggerly rudiments, and all their vain traditions, which the Lord's power was against, in the dread and authority of which I was moved to declare against them all."

HIS AUTHORITY.

If it were asked by what authority did he these things, he would reply that he saw by the inward light the truth that Christ not only died for all, but enlightened all men and women with his divine and saving light. He saw also that the manifestations of the Spirit of God were given to other men to profit for all. "These things I did not see by the help of man, nor by the letter, though they are written in the letter, but I saw them in the light of the Lord Jesus Christ, and by His immediate spirit and power as did the holy men of God by whom the Holy Scriptures were written."

SOME QUAKER DOCTRINES.

George Fox always took himself seriously. Not because he was himself anyone, but because he was just as directly and immediately and continuously in living contact with God as the prophet Isaiah or any prophet, apostle, or evangelist of them all. That was the great and fundamental doctrine, a continuous divine revelation from day to day, by virtue of which all men, if they would but harken to the inner voice and walk by the inner light, would be enabled to walk in the path of life. From this George Fox deduced many things, some of which seem to us somewhat strange. He refused absolutely to take the oath, holding that it was forbidden by Jesus Christ when he said: "Swear not at all." He had conscientious objections to taking off his hat to anyone, for he says: "When the Lord sent me forth

into the world, he forbade me to put off my hat to any, high or low, and I was required to say 'thee' and 'thou' to all men and women, without any respect to rich or poor, great or small; and as I travelled up and down I was not to bid people 'good morrow' or 'good evening,' neither might I bow or scrape with my leg to anyone, and thus make the sects and professions rage." The most notable protest which he made is one which has long survived his objections to hat worship or oath taking, and that was his testimony against all war. His adhesion to this principle early brought him to prison, to which, however, he had been committed previously for what would now be called "brawling" in church.

THE TEMPTATION OF NATURALISM.

From 1648 to 1651 he wandered about preaching in the Midland counties, where he had many experiences, both spiritual and otherwise. After he had been preaching repentence to the people in the Vale of Beavor, when many were becoming convinced in many towns, a great temptation assailed him. One morning as he was sitting by the fire, a great cloud came over him, but he sat still; and it was said: "All things come by nature." And the elements and the stars came over him, so that he was in a manner quite clouded by it; but he sat still and held his peace. "And as I sat still under it and let it alone, a living hope arose in me and a true voice which said: 'There is a living God, He made all things,' and immediately the cloud of temptation vanished away, and life rose over it all; my heart was glad, and I praised the living God."

AN APOSTLE OF JUSTICE.

His preaching seems to have been somewhat akin to that of the revivalist, but he varied that by bearing testimony against everything that was borne in upon him as unjust. For instance, he hears that the justices are about to sit about the hiring of servants, and it was upon him from the Lord to go and speak to the justices that they should not oppress the servants of their wages. He postponed speaking at the first opportunity, and the next morning when he went to find them they were gone, and he was struck blind so that he could not see. Blind though he was, he inquired whither the justices had gone, and hearing they were eight miles off, started thitherward, and found to his delight that his sight began to come again as he ran to deliver the message. When he got there he exhorted the justices to do that which was right and just in the matter of the wages of the servants, and he exhorted the servants to do their duties and serve honestly. He adds: "They all received my exhortation kindly, for I was moved of the Lord therein." Sometimes when he was moved of the Lord, those whom he addressed received his exhortations by no means kindly.

BRAWLING IN CHURCH.

For instance, one Sunday morning as he went towards Nottingham going to a Friend's meeting, he spied a great steeple-house, and the Lord said unto him: "Thou must go and cry against yonder idol and against the worshippers therein." He said nothing to his companions, but went on to the meeting-house, where "the mighty power of the Lord was amongst us." Leaving his friend sitting in the meeting, he hied to the steeple-house. When he came in all the people looked like fallow ground, while the priest, like a great lump of earth, stood in his pulpit above. The preacher gave out his text and expounded it correctly enough according to our light, but not according to George Fox's notion, for the Lord's power was so mighty upon him and so strong in him, that he could not hold, but was made to cry out and say: "O! no, it is not the Scriptures by which they were to try all believers, religions, and opinions. The true test was the Holy Spirit." As he spoke this in church, interrupting the minister in order to deliver his testimony and correct his exposition, it is not surprising that the officers came and took him away and put him into a nasty stinking prison, "the smell whereof got so into my nose that it very much annoyed me."

IN PRISON.

That night he was taken before the mayor, aldermen, and sheriffs, who examined him, and he rejoiced to deliver to them the story of how the Lord had moved him to come. Back he went to prison, where the Lord's power was with him in dealing with one of the sheriffs, and so mightily did he prevail with the sheriff that he himself went out into the market-place and in the several streets and preached repentence unto the people. Others also in the town were moved to exhort the mayor and magistrates to repent, whereupon the magistrates grew very angry, and cast him into the common prison, where he remained for some time. How he got out or how long his imprisonment lasted does not appear, but in the following year he was clapped into prison at Derby for speaking blasphemy in the church, where one, Colonel Barton, had been preaching.

BEFORE THE MAGISTRATES.

He was a somewhat tough customer, was George Fox, for when he was taken before the magistrates he kept them busy from the first hour until the nineth at night, examining him. "They ran into many words," he remarks, "but I told them, speaking ever with the authority of one who was the messenger of the highest, they were not to talk about God and Christ, but to obey him. The power of God thundered amongst them, and they did fly as chaff before it." Nevertheless, if they fled like chaff they returned persistently enough, for after they had wearied themselves in examining him they committed him and another to the House of Correction for six months as blasphemers.

WHY THEY WERE CALLED QUAKERS.

It was one of the Justices who signed the warrant for his committal to the House of Correction, who lives in history as the man who christened the Society of Friends, Quakers. "He was the first who called us Quakers, because I bid them tremble at the word of the Lord." George Fox usually made people tremble wherever he went, and as Justice Bennett found, to his cost, for when George was lying in prison the jailor, in a dream one night, saw a vision of the day of judgment, and he says, "I saw George therein, and I was afraid of him because I had done him so much wrong and spoken so much against him to the Ministers and Professors, and to the Justices, and in taverns and ale-houses." So, after having implored his prisoner's pardon, the jailor went and told the Justices that he and his house had been plagued for George Fox's sake, and one of the Justices, Justice Bennett to wit, replied that the plagues were on them, too, for keeping him.

A PRISONER AT LARGE.

Fox's first imprisonment lasted about a year, but as it was the custom in those days, it was tempered with considerable liberty. He was allowed to take exercise within one mile of jail. They hoped, it is said, that he would avail himself of the opportunity to leave the jurisdiction, but the scrupulous Quaker always came

back to be imprisoned. During his walks abroad he used to preach in the market, in the streets, delivering his message to all who would listen; and when he was in prison he discussed theology. It is rather odd that, although his principles must have been well known, he was actually offered a captaincy in the regiments that were being raised to repel the Scotch invasion, which culminated so disastrously at Worcester.

OFFERED A COMMISSION IN THE ARMY.

The soldiers, it is said, declared that they would have none but George Fox to lead them to battle—a very remarkable tribute to his personal ascendancy over the rank and file of the recruits. Fox, however, flatly refused the commission. He said that he lived in the virtue of that life and power that took away the occasion of all wars, and had come into the covenant of peace, which was before wars and strifes were. The authorities, not to be gainsaid, pressed the commission upon him, saying that they offered it in love and kindness, because of his virtue. Thereupon, George Fox, as his manner was, waxed as wroth as it became a Friend to do, and told them that "if that were their love and kindness, he trampled it under his feet." Their love and kindness did not stand that test, for, in rage and fury, they ordered the jailor to take him away and clap him into the dungeon among the rogues and felons. So, instead of having the rank and pay of a captain in the army of the Commonwealth, George Fox was put into a "lousy, stinking place, without any bed, among thirty felons," wherein he remained for nearly six months. When the Scotch army approached Worcester, another attempt was made to compel him to enter the ranks, this time as a private soldier. They offered him the press-money, but he refused to touch it. The commissioners declared that, willy-nilly, he must go as a soldier, but to their disgust the Quaker opposed that unalterable resolution, before which so many governments have recoiled since his day. He said he was "dead to it," and do what they might, into the army he would not go. The result was that he was still more closely imprisoned for the remainder of his term.

"WOE TO LICHFIELD, THAT BLOODY CITY!"

He came out madder than he went in, if indeed it be madness to be peculiarly sensitive to the influences of outward objects and to unhesitatingly give expression to the inward impression which he received from invisible things. Shortly after he left prison, when he was walking with some friends, he lifted up his eyes, and saw the three steeples of Lichfield. In his own phrase, "They struck at my life, and immediately the word of the Lord came to me that I must go thither." Leaving his companions, he took a bee-line over hedge and ditch, until he came to a great field where shepherds were keeping their sheep. "Then I was commanded by the Lord to pull off my shoes. It was winter, and the word of the Lord was like fire in me." Leaving his shoes with the shepherds, who trembled and were astonished—as well they might be—he walked through the city, crying, "Woe unto the bloody city, Lichfield!" Up and down the streets he went, crying for dear life, "Woe unto the bloody city, Lichfield!" Being market day, he hastened to the market-place, and "walking to and fro in the several parts of it, made stands," crying as before, "Woe unto the bloody city, Lichfield!" "As I went thus crying through the streets," he declares in his journal, "there seemed to me to be a channel of blood running down the streets, and the market-place appeared like a pool of blood." Having thus declared what was upon him, he felt clear, and went out of the town in peace, and returning to the shepherds, took his shoes. "But the fire of the Lord was so, on my feet, and all over me, that I did not matter to put on my shoes any more, and was at a stand whether I should or not till I felt freedom from the Lord so to do." Then he fell into a great wonderment as to why he should have been sent to cry against that city, and to call it a bloody city. There had been some blood shed there in the Civil Wars, but not more than at other places. "But afterwards I came to understand that, in the Emperor Diocletian's time, a thousand Christians were murdered in Lichfield, so I was to go without shoes through the channel of their blood to raise up the memorial of the blood of these martyrs which had been shed about a thousand years before. So the sense of this blood was upon me, and I obeyed the word of the Lord."

PSYCHOMETRY OR MADNESS?

Such is this story as Fox tells it himself. No woe came upon the city, and the idea of denouncing woe to Lichfield in the sixteenth century because of a legendary massacre by Diocletian more than a thousand years before is enough to lead many people to regard Fox as quite crazy. What is possible, is that Fox, being psychic, actually felt with his sixth, or psychometric sense, the strong impression of the bloodshed so long ago. In psychometry time counts for nothing, and an impression may be as vivid as an event of yesterday, although the incident which left that trail happened long before the Christian era. Sensitives are often conscious of a nameless horror when entering buildings, where, quite unknown to them, terrible crimes have been committed centuries before, and it is not by any means inconceivable that Fox may have sensed the impression to the Diocletian massacre. But, of course, that was no reason why he should have felt bound to declare woe to the bloody city, which had sprung up long after the massacre was perpetrated. I describe this incident at some length, because it is one of those which supply an apt illustration of the case with which a psychometric impression may be mistaken for "the Word of the Lord."

HIS POWER AS A PREACHER.

Fox now at liberty, extended his missionary tours, and travelled to and fro through Yorkshire. Mr. Hodgkin gives us two strange glimpses of the methods of the seventeenth century evangelist. He preached in Beverley Minster with such wonderful power that a great lady of the neighbourhood, who was present, wrote to the Justice Hotham, that "there came an angel or spirit in to the church at Beverley, and spoke of the wonderful things of God, to the astonishment of all who were there, and when it was done, it passed away, and they did not know whence it came, or whither it went, but it astonished all." Fox was at this time 27 years of age, and the word must have dwelt in him with power; otherwise, he could hardly have left so deep an impression upon his hearers.

MORE PLAIN THAN POLITE.

The other glimpse gives hardly so pleasant an impression of the Quaker apostle. In those days a sect existed called Ranters, who, though somewhat like Quakers at first, had taken to tobacco and drinking ale at their meetings, and resented the teaching of George Fox. In Cleveland one of their leaders came to a discussion with Fox, which Fox conducted in a somewhat extraordinary fashion. The Ranter said that "he had a vision of me; that I was sitting in a great church,

and he was to come, and put off his hat, and bow down to the ground before me, and he did so, and many other flattering words he spoke. I told him it was his own figure, and said unto him, 'Repent thou beast,' for I saw him directly in the nature of a beast, so I stopped his mouth, and all his fellow Ranters were silenced."

III.—HIS LABOURS IN THE NORTH.

It was in the next year that Fox, after having had a vision of a great people in white raiment coming to the Lord, passed through Westmoreland into Furness.

THE CONVERSION OF MARGARET FELL.

There he had the good fortune to meet Margaret Fell, whom, in his later days, when she was a widow, he was destined to marry. When she heard him speak in the church she stood up in the family pew wondering at his doctrine. The question which he pressed upon his hearers hit her to the heart, and she saw clearly that they were all wrong. "So I sat down in my pew again and cried bitterly." As she wept Fox went on more fervently than ever, denouncing false prophets, until a magistrate who was present cried out, "Take him away"; whereupon Margaret Fell exclaimed, "Let him alone, why may not he speak, the same as any other?" So after much wrangling between one and another, Fox finished his sermon, and then went to Swathmoor Hall, which, down to the present time, remains a kind of Quaker shrine.

A MIRACLE.

But his days of rest were few. The stress which he had laid upon the indwelling Christ in the human soul, led to his prosecution for blasphemy. He was speaking one lecture day in Ulverston Church, when a justice of the peace ordered him to keep silence. He refused, whereupon the justice incensed the crowd against him, and set them on to hale, beat, and bruise him. Fox was knocked down, kicked, and trampled upon, and then handed over to the constables, who were ordered to whip him, and put him out of the town. Having been beaten until he fainted, he lay for some time in a bog, senseless, the mob standing around him to see whether he would survive. When he awakened he stood up, stretched out his arms, saying in a loud voice, "Strike again, here are my arms, my head, and my cheeks." Thus invited, a devout mason struck a blow with all his might with his walking rule staff at Fox's outstretched hand. So severe was the blow that both Fox and the bystanders thought he would lose the use of his hand for ever. But Fox looked at it in the love of God, and—so he tells the story—after a while, the lost power sprung through him again, and through his hand and arm, so that in a moment he recovered strength in his arm and hand in sight of this mob. This is one of the few quasi miraculous episodes in Fox's career.

EARLY QUAKER MEETINGS.

A warrant was then issued for his arrest, and he was brought out before the quarter sessions at Lancaster, with a result that the prosecution broke down, and Fox was delivered from prison. It was not surprising that many thought him blaspheming. His method of interpreting the Bible by the inward light, his doctrine of the indwelling Holy Spirit, his uncompromising rejection of so many things that were regarded with the greatest respect by the Church, naturally exposed him to this misconception. There were also strange scenes at the meetings which he addressed. Men, women, and children were often speedily wrought upon, falling upon the ground foaming at the mouth, while, as a quaint petition phrased it, "they roared and swelled in their bellies," while some of them affirmed themselves to be "equal with God." Fox himself never seems to have been the prey to any such violent excitement. He was the cause of it in other men, but he himself remained calm and collected. He was a man of stately presence, strong, robust, accustomed to active exercise in the open air, spending much of his time on horseback, and disciplining his body by fastings, sometimes prolonged for ten days. With the exception of what I should call his psychometric blunder at Lichfield, he was but seldom carried away beyond the bounds of reason.

A PREMONITION OF THE EXPULSION OF THE RUMP.

About the 10th of April, 1653, he had one of those clairvoyant glimpses of things to come, which abound in his biography. While sitting at Swathmoor, talking to Judge Fell about the Long Parliament, Fox "had an opening from the Lord" to tell his friends that, before that day two weeks, the Parliament should be dissolved and the Speaker plucked out of his chair. A fortnight later one of his companions brought to Swathmoor the news that George was a true prophet, for Oliver had broken up the Parliament, the dissolution of the Rump having taken place on the 20th of April.

A POPULAR AND POWERFUL PREACHER.

When Fox was threatened with murder, he took it as an invitation to the place where the murder would be committed. It was that which drew him into Cumberland, but for all their threatenings, they had not power to touch him. At Bootle he was less fortunate, for his wrist was nearly broken by a blow. At Cockermouth, when he spoke at the churchyard, so great was the press of the people, that he feared that the yew-tree under which he stood would be broken down by the weight of those who climbed on to its branches. The crowd lay all up and down the churchyard like people at a leaguer, so that it was necessary to invite him to the church. The multitude was so great that they crowded even around the pulpit, into which they had much ado to get. Having thus obtained his congregation, he improved the occasion by preaching them a sermon of three hours' duration, for in those days there was a great appetite for sermonite discourses, and Fox evidently had a strange mesmeric power over his hearers. Three hours appears to have been by no means an unusual allowance from George Fox, and at these long sermons it is often added that hundreds were convinced and took the first step to peace. Occasionally the great Quaker condescended to particulars about individuals, one instance of which seems to imply what might be called a power of telepathic sensitiveness, for in one village he astonished the people by speaking sharply to a woman, and telling her that she was a witch; whereupon she went out of the room. He had never seen her before, nor had he heard anything of her; whereupon the people marvelled, for all the country looked upon her to be a witch.

PROSECUTED FOR BLASPHEMY.

So he went up and down the north country, his presence every now and then causing a great tumult in the churches, from which he was sometimes rescued by soldiers from imminent peril of death, until the ortho-

dox, waxing impatient, seriously began a prosecution against him, and he was kept in Carlisle jail as a blasphemer, a heretic, and a seducer. He was to be tried at the assizes for blasphemy, which was then a capital offence. The talk of the country side was that George Fox was to be hanged. Great ladies came to his cell to see the man who was to die, and he was baited until sometimes ten o'clock at night by "bitter Scotch priests, Presbyterians, made up of envy and malice," but foul-mouthed though they were, "the Lord by his power gave him dominion" over them all. Owing to some technical flaw, the prosecution broke down, but Fox was left in prison, where he had a pretty bad time.

AMENITIES OF PRISON LIFE.

The under-jailor was wont to beat Fox with a great cudgel, and also to beat the friends who came to the grating of his cell to talk with him. Quakers are not much given to singing nowadays, but George Fox seems to have been a notable singer in his time, and his voice was exceedingly powerful, as the following passage, among others, shows: "While the under-jailor struck me with his great cudgel, I was made to sing in the Lord's power, and that made him rage the more. Then he fetched a fiddler, and brought him where I was, and set him to play, thinking to vex me thereby, but while he played I was moved in the everlasting power of the Lord to sing, and my voice drowned the noise of the fiddler, and struck and confounded them, and made them give over fiddling and go their way." Shortly after Fox was liberated, and the scandal of his ill-treatment being brought before the notice of the governor, the under-jailor was himself clapped into jail among the moss-troopers.

HIS MESMERIC EYE.

The moment Fox was at liberty, he resumed his itinerant preaching throughout Yorkshire and Lancashire. In one place his mesmeric power stood him in good stead. A company of butchers pledged themselves by a solemn oath to have his blood. They came to his open-air meeting, prepared to fulfil their vow, but instead of killing him, they stood yelling as if it had been a bear garden, but they did him no harm. When they returned, their neighbours inquired how it was that Fox had escaped scot free, they replied that he had so bewitched them that they could not lay a hand upon him. There was, undoubtedly, a wonderful power in his deep piercing eyes. When he was at Carlisle, an envious man, "finding the Lord's power was over him, cried out for very anger; whereupon I set my eyes upon him, and spoke sharply to him in the power of the Lord, and he cried, 'Do not pierce me so with thy eyes; keep your eyes off me!'"

ARRESTED AS CONSPIRATOR.

He revisited his native place, where he had three conferences with the clergy amid scenes of tumult and disorder. Shortly after this he held a conference of friends in Leicestershire, which coming to the ears of Cromwell's officers, they fell to suspecting the peaceable quakers of treasonable plots against the traitor. Colonel Hacker summoned Fox before him, and endeavoured to induce him to promise to hold no more meetings; but, says Mr. Hacker, "I might as well have asked him to promise not to eat or to breathe," whereupon Hacker ordered him to be sent to London to go before the Protector himself. Fox thereupon kneeled down, and besought the Lord to forgive the colonel who was as Pilate, though he should wash his hands. When the day of his misery and trial should come upon him, he was then to remember what Fox had communicated to him, and years later Hacker bitterly remembered the words of his prisoner. By this means Fox was brought into the presence of Oliver Cromwell.

IV.—HIS MEETINGS WITH CROMWELL.

When he arrived in London, the guard reported his arrival to Cromwell. The Protector said he would be satisfied if Fox would sign a declaration that he would not take up a carnal sword or weapon against the Government. So Fox was moved by the Lord to write a paper, in which he set forth, in his own fashion, the refutation of the wearing or the drawing of any carnal sword or weapon against Cromwell or any other man, as he was set by God to stand as a witness against all violation, to bring people from the curse of war, of fighting, to the peaceable Gospel. When Cromwell received this document its perusal led him to wish to see its author, and Captain Drury brought Fox to the palace at Whitehall. The Protector was in his bedroom half-dressed. Much conversation on religious subjects followed, and in it Oliver evidently showed a capacity for understanding the spiritual side of Christianity, which surprised his visitor. "Only," said he, "you are too fond of quarrelling with the ministers."

THOMAS CARLYLE'S VERSION.

But here I will quote Carlyle's account of the famous interview, the first of three which took place between the founder of Quakerism and the Lord Protector:—

George Fox, some time before this, had made his way to the Protector himself, to represent to him the undeserved sufferings of Friends—and what a faithful people they were, though sansculottic, or wearing suits sometimes merely of perennial leather. George's huge *Journal*, to our regret, has no dates; but his interview with the Protector, once in these late months, is authentic, still visible to the mind. George, being seized in Leicestershire, "carried up to the Mews," and otherwise tribulated by subaltern authorities, contrived to make the Protector hear some direct voice of him, appoint some hour to see him. "It was on a morning:" George went; was admitted to the Protector's bedchamber, "where one Harvey, who had been a little among Friends," but had not proved entirely obedient—the Harvey who will write us a very valuable little pamphlet one day—was dressing him. "Peace be in this house!" George Fox "was moved to say." Peace, O George. "I exhorted him," writes George, "to keep in the Fear of God, whereby he might receive Wisdom from God," which would be a useful guidance for any Sovereign Person. In fact, I had "much discourse" with him; explaining what I and Friends had been led to think "concerning Christ and His Apostles" of old time, and His Priests and Ministers of new; concerning Life and concerning Death;—concerning this unfathomable Universe in general, and the Light in it that is from Above, and the Darkness that is in it from Below: to all which the Protector "carried himself with much moderation." Yes, George; this Protector has a sympathy with the Perennial; and feels it across the Temporary: no hulls, leathern or other, can entirely hide it from the sense of him. "As I spake, he several times said, 'That is very good,' and, 'That is true.'"—Other persons coming in, persons of quality so-called, I drew back; lingered; and then was for retiring: "he caught me by the hand," and with moist-beaming eyes, "said: 'Come again to my house! If thou and I were but an hour of the day together, we should be nearer one to the other. I wish no more harm to thee than I do to my own soul.'"—"Hearken to God's voice!" said George in conclusion: "Whosoever hearkens to *it*, his heart is not hardened;" *his* heart remains true, open to the Wisdoms, to the Noblenesses; with him it shall be well!—"Captain Drury" wished me to stay among the Lifeguard gentlemen, and dine with them; but I declined, not being free thereto.

HIS ANTIPATHY TO THE PROTECTOR.

Fox was not only set at liberty but was invited to dine at Court. Fox would have none of it, for he sent a message to Cromwell saying, "He would not eat of his bread, nor drink of his drink." "Now," said Cromwell, on receiving his message, "I see there is a people rising up that I cannot win with gifts, honours, offices, or places, but all other sects of people I can." Fox remained for some time in London, being moved to declare the day of the Lord among the officers and courtiers at Whitehall, where he fell foul of one of Cromwell's chaplains, who put paragraphs about the quaker in the newspapers of the time, which excited George Fox's wrath. But notwithstanding this paragraph writing of the chaplain, there was a great convincement in the Protector's house and family, but Fox himself never regarded Cromwell other than as a persecutor. This was not surprising, for under the Protectorate no fewer than three thousand Quakers were imprisoned under one pretence or another, and thirty-two actually died in jail.

HIS FIRST TOUR IN CORNWALL.

Fox himself, as we have seen, had been several times in prison, but he had by no means filled up the measure of his imprisonments. After many other adventures in the Midlands and another visit to London, he started for the West of England, where he had a bad time. The people jeered at his long hair, which he refused to cut, in order to show that in some things there was a Christian liberty, for which we ought not to judge one another. When we got to St. Ives he was mobbed. "I never saw any people ruder. The Heathen are more like Christians than they." The magistrates arrested him, and sent him by a party horsed, with sword and pistols, to Redruth; there he preached in the morning, and despite the wrath of his escort, he insisted on delivering another message in the afternoon. The soldiers drew out their pistols and swore that I could not go back. I heeded them not, but rode back, and they rode with me." So Fox delivered his message, and then rode with them to Falmouth. From thence he was conducted to Launceston, where he was put into jail.

"HATS OFF!" NAY VERILY!

After lying nine weeks untried, he was brought before the lord chief justice on the charge of treason. There was a preliminary to-do about their hats. Fox refused to take his hat off in court. "Neither Moses nor Daniel, nor any messenger or judge in the Bible had ever insisted upon the removal of hats." The chief justice having rashly ventured to doubt that they had any hats in those days, whereupon Fox promptly confounded them by quoting from the Third of Daniel the statement that the three Hebrew children were thrown into the fiery furnace with their coats, their hose, and their hats on. At last, the judge ordered the jailor to take the hats off the heads of the prisoners. This the jailor did, but as he foolishly handed them their hats, they immediately put them on again. The trial at last began. The prosecution utterly broke down, and the judge had nothing to do but fine them £13 6s. 8d. for not putting off their hats, which was contempt of court. Of course, Fox refused to pay, after the fashion of Quakers at that time and of all time.

FOX ON GHOSTS AND DEVILS.

As the fines were not paid, Fox was placed in the horrible dungeon called Doomsdale, a place reserved for condemned murderers and witches, and said to be haunted by their ghosts. But although Fox firmly believed in the existence of spirits, he was not to be scared by the fear of imprisonment in a haunted dungeon. "I told them," he says, "that if all the spirits and devils of hell were there, I was over them, by the power of God, and feared no such thing, for Christ our Priest has sanctified the walls and house to us. He who bruised the head of the devil." A good, healthy frame of mind, and one which cannot be too much commended for imitation by those who in their investigations of Borderland come across evil intelligences.

A SEVENTEENTH-CENTURY DUNGEON.

Far worse than the ghosts was the unsanitary condition of the dungeon. It was a nasty, stinking place from which few who went in ever came out again in health. The floor was covered with mire, and in some places to the top of the shoes with water. The jailor would neither allow them to clean it out, nor to have beds of straw to lie upon. It was a horrible den; the jailor and the under jailor both were convicted thieves, and it is some consolation to know that the chief ruffian was himself bundled into Doomsdale after Fox's relief. Many people, however, were allowed access to him, and he exhorted them as was usual his wont. On one occasion he was moved to speak the Word of Life to Colonel Rouse in God's dreadful power, which came so over him that he could not open his mouth; his face swelled and was red like a turkey's, his lips moved, and he mumbled something. For the Lord stopped the evil power in him, so that he was almost choked. With this reception it was somewhat surprising to learn that this man was ever after loving to friends. At last, after having been in Doomsdale for eight months, a friend repaired to Cromwell and offered himself, body for body, to lie in Doomsdale, if need be, in Fox's stead. Turning to his privy council, Cromwell said: "Which of you would do so much for me if I were in the same position?" Shortly after, an order was issued for the liberation of the Friends, who at once resumed their mission throughout the country.

A SECOND INTERVIEW WITH CROMWELL.

Coming up to London again, Fox saw the Lord Protector riding in his coach in the heart of a great concourse of people near Hyde Park. Fox spurred in his steed, and rode up to the carriage. The lifeguards were for hustling him away, when Cromwell looked forth, and said: "Let him come;" and so he rode alongside of the Protector's carriage as far as the entrance in St. James' Park, when Cromwell asked Fox to come and visit him at Whitehall. Of the second interview, in which Fox urged Cromwell repeatedly to lay down his crown at the feet of Jesus, Carlyle says:—

> Fox's second interview did not prosper quite so well as the first, George, riding into Town "one evening," with some "Edward Pyot" or other broad-brimmed man, espied the Protector "at Hyde Park Corner among his Guards," and made up to his carriage-window, in spite of opposition; and was altogether cordially welcomed there. But on the following day, at Whitehall, the Protector "spake lightly;" he sat down loosely "on a table," and "spake light things to me"—in fact, rather quizzed me: finding my enormous sacred Self-confidence none of the least of my attainments!

IN WALES AND SCOTLAND.

After this, Fox travelled through Wales, preaching as he went, but forming but a bad opinion of the Welsh people, some of whom were mean enough to steal the oats which he had bought for his horse. "A wicked, thievish people," said Fox, "to rob the poor beast of

his food; I would rather they had robbed me." Very different was his impression of Scotland, which he visited in 1657. "The truth and power of God," he said, "was set over that nation, for when first I set my horse's foot upon Scottish ground, I felt the seed of good to sparkle about me like innumerable sparks of fire."

FOX ON THE KINGSHIP.

Besides the three interviews mentioned by Carlyle, there seems to be another interview, which he had with Cromwell, when the discussion was going on about the kingship. "Whereupon," said Fox, "I was moved to go to Cromwell, to warn him against it, and of divers dangers which, if he did not avoid, he would bring a shame and ruin upon himself and upon his posterity." "He seemed to take well what I said to him, and thanked me," for Cromwell seems to have ever appreciated the sterling sincerity of this somewhat difficult Quaker.

THE WAFT OF DEATH AGAINST CROMWELL.

Once more he was to see Cromwell, but a few weeks before his death. Mr. Carlyle says:—

Here now is the third and last, but it seems to have been the fourth—George dates nothing; and his facts everywhere lie round him like the leather-parings of his old shop; but we judge it may have been about the time when the Manzinis and Ducs de Crequi were parading in their gilt coaches. That George and two Friends "going out of Town," on a summer day, "two of Hacker's men" had met them—taken them, brought them "to the Mews." "Prisoners there awhile:"—but the Lord's power was over Hacker's men; they had to let us go. Whereupon:

"The same day, taking boat I went down" (*up*) "to Kingston, and from thence to Hampton Court, to speak with the Protector about the Sufferings of Friends. I met him riding into Hampton-Court Park; and before I came to him, as he rode at the head of his Lifeguard, I saw and felt a waft" (*whiff*) "of death go forth against him"—Or in favour of our George.

And when I came to him, he looked like a dead man. After I had laid the Sufferings of Friends before him, and had warned him according as I was moved to speak to him, he bade me come to his house. So I returned to Kingston.

Although Fox called upon Cromwell the next day, he was seized with sickness near unto death, and the doctors were not willing when I was to see him, "and so I passed away, and never saw him more."

In the confusions which followed, he kept apart from all the bustlings of the world. For his own part, he was glad to think that the king was coming to his own again. He had seen General Monk in Scotland, and recognised in him a Royalist at heart. "He was a man who bowed under Oliver the Protector, and had a covering over him, and take away that covering, and then he was the man as he was before, the Royalist, as he did fulfil it a few years after."

FOX BEFORE CROMWELL'S CORPSE.

When King Charles came back, Cromwell's body was dug up and hanged on the gallows until sunset. Fox, who was in London at the time, went to see the last insults heaped upon his old acquaintance. Upon this he moralized in a passage in his journal, which is omitted from all the printed editions, but is restored by Mr. Hodgkin, not much to the credit of George Fox for accuracy or charity.

Though Oliver Cromwell at Dunbar fight had promised to the Lord that if He gave him the victory over his enemies he would take away tithes, &c., or else let him be rolled into his grave with infamy; but when the Lord had given him victory, and he came to be chief, he confirmed the former laws, that if people did not set forth their tithes, they should pay treble, and these to be executed by two Justices of the Peace in the country, upon the oath of two witnesses. But when the King came in they took him up and hanged him, and buried him under Tyburn, where he was rolled into his grave with infamy. And when I saw him hanging, then I saw his word justly come upon him.

Now Oliver Cromwell had never promised to take away tithes, or to be rolled into his grave in infamy, but the expression which George Fox had got hold of about being rolled into the grave with infamy was used by Cromwell, as Mr. Hodgkin points out, in a speech addressed to his first Parliament as a fate he would deserve if he were to abdicate and abandon a position which had been blessed of God.

V.—AFTER THE RESTORATION.

With Cromwell's death, the most interesting part of Fox's life comes to a close. Fox was speedily disillusioned as to the king, whose return he had hailed with so much delight. Under the Cromwells 3,000 Quakers were imprisoned in twelve years, or on an average of 260 a year; in the first two years of Charles' reign 3,068 Quakers were clapped into jail; besides this, their meetings were daily broken up by men with clubs and arms. Fox himself was imprisoned in the dark house in Lancashire Castle for twenty weeks, and then again imprisoned, this time, together with Margaret Fell, and sentenced to the penalties of a præmunire, for refusing to take the oath of allegiance. Under that law, any one who refused to take the oath was liable to imprisonment for life and confiscation of all his property.

HIS WORST IMPRISONMENT.

This imprisonment lasted three years and three months. He was moved from prison to prison, and in some of his cells he was half smothered with smoke, and exposed to the wind and rain. His body was greatly swelled, and his limbs much benumbed. When he was in Scarborough Castle the rain pelted into his cell over his bed and ran about the room, so that he was feign to skim it up with a platter. He had no fire with which to dry his clothes. He was frequently left without food, and for weeks together had nothing to eat excepting dry bread and water in which wormwood was steeped. Notwithstanding that he was thus fed with the bread and water of affliction, his spirit never quailed. While he had none of the privileges which every prisoner now enjoys, he was accorded one liberty which he probably esteemed more highly than all. This was the liberty to discuss religion with anyone who cared to talk to him.

THREATENED WITH DEATH.

He was frequently threatened with death by hanging in case any rising were to occur in which Quakers were implicated; but neither the torture of the dungeon nor the imminent prospect of a violent death had any effect upon this indomitable man. When they threatened him with death he replied: "If it be permitted by the Lord, I am ready; I have never feared death nor sufferings in my life." Small wonder is it that his bearing in prison produced a profound effect upon all who knew him; and among others, he seems to have quite made a captor of the governor of Scarborough Castle. Whenever Fox's name was mentioned in his prison, the Governor and his officers would say: "He is as stiff as a tree and as pure as a bell, for we could never move him."

A CLAIRVOYANT VISION.

Of Fox's clairvoyant or psychic gifts there are but

few illustrations remaining to be mentioned. While he was prisoner in Lancashire he entered in his journal, "As I was walking in my chamber with my eye to the Lord, I saw an angel of the Lord with a glittering drawn sword stretched southward, as though the court had been all on fire." Not long after the war broke out with Holland, the sickness broke forth, and afterwards the fire of London. The Lord's sword was drawn, indeed; and when Fox walked amid the smouldering ruins of London after the great fire, he says he beheld the city according as the word of the Lord had come to him concerning it several years before.

LIBERATED AT LAST.

Fox, although but forty-two years of age when he was released from his longest imprisonment, was physically broken in health, although not cowed in spirit. His joints were so stiff, and his body so benumbed that he could hardly get on to a horse or bend his joints, yet, notwithstanding all this, he persevered until the end of his days in travelling far and near, preaching the doctrine of the Friends. In the course of his apostolic journeys he visited the continent of Europe, and crossed the Atlantic to the British colonies in America, everywhere meeting with great acceptance, and being manifestly owned of the Lord.

HIS MARRIAGE.

He had a revelation of a more pleasant nature than those which he usually records, when it was opened to him that he should marry Margaret Fell, whose husband had been dead, and who had experienced an even longer period of imprisonment than himself for refusing to take the oath. He was then forty-six years old, while she was fifty-five. He says that he had seen from the Lord a considerable time before that he should take her to be his wife. When he first mentioned this to her she felt the answer of life from God thereunto, but until the Lord had opened this thing unto him he had not received a command from the Lord for the accomplishment of it, then accordingly all talk of marriage was postponed indefinitely until the Lord's will was made known. Then, finding Margaret Fell at Bristol, in the course of his wanderings, it opened in him from the Lord that the thing should be accomplished, and accomplished it was to the satisfaction of all parties. His wife, however, was clapped into prison again, where she remained for about a year.

Their married life was much broken into by their various journeyings hither and thither, in which each went his own road. Margaret Fell anticipated Elizabeth Fry in the zeal with which she travelled, visiting the prisons while her husband wandered far and wide over the world's surface, building up the church which he had founded, although, of course, he never called it by that name.

HIS VISIT TO AMERICA.

When he crossed the Atlantic they were pursued by a Turkish pirate, which chased them for several days. At one time, when hope of their escape seemed to be very faint, the captain invited George Fox into his cabin, and was much comforted by his passenger's strong conviction that the Lord's light and power was placed between them and the ship which pursued. Fox's confidence was justified by the result, for the pirate fell behind, and they reached their destination safely.

On his return to England, he was clapped into prison once more, but for the last time. This imprisonment lasted fourteen months. He was confined at Worcester, the charge being, as usual, the refusal to take the oath.

HIS SUBSTITUTE FOR AN OATH.

Fox certainly went as far as he could to meet the demands of his State.

He offered in lieu of the oath of allegiance a declaration in the truth and in the presence of God, that King Charles the second was lawful king, and that he was brought in, and set up king by the power of God, and that he had nothing but goodwill to him and all his subjects. He then added, "I dare not take the oath, because it is forbidden by Christ and Apostles, but if I break my aye or nay, let me suffer the same penalties of them who break their oaths." This, however, was not good enough for the sticklers for the letter of the oath, and so Fox went to jail. He was delivered after fourteen months, and, as best he could, despite his broken health, organized the society, and delivered his message to high and low, rich and poor. He had various collisions with constables and magistrates, but they never culminated in anything more serious than a temporary arrest.

THE GLORIOUS REVOLUTION.

At last, the Stuarts, whose return Fox had so much mistaken, filled up the measure of their iniquity, and the great revolution was at hand. A month or two before William of Orange landed at Torbay, Fox had a vision of the impending revolution, although it was somewhat vague. He says:—

> A great wave came upon me. The Lord gave me a sight of the great bustles and troubles, revolutions and change, which soon after came to pass. About this time great exercise and weight came upon me, as usually had been before great revolutions and changes of governments; and my strength departed from me, so that I reeled and was ready to fall as I went along the streets; at length I could not go straight at all. I was so weak for some time, until I felt the power of the Lord to spring over all, and had received an assurance from Him that He would preserve His faithful people to Himself through all.

HIS DEATH.

Fox lived to see the first three years of the new reign. Although weak in body, he persisted in struggling up to London in the winter of 1691, and preached a long and powerful sermon, which was his last. As he came out of the meeting he felt the cold strike to his heart, on the following Tuesday he quietly departed this life in peace. So passed away a man the beneficence of whose influence is felt to this day, as it has been felt for a hundred years or more in every form of good works that have been done in this country. Wherever the oppressed have needed a deliverer, the poor a friend, and the down-trodden a helper, this man's spiritual children have been foremost to help. It is impossible to look over the long and glorious record of British philanthropy without being confronted at every turn with the marvellous energy and devotion of the small company which George Fox gathered together out of the world in order that they might serve their fellow-men. How he was enabled to accomplish this, winnowing, and sifting, and choosing of elect souls, we know not, though he would probably say it was the doing of the Spirit, for he dwelt much more in communion with the invisible and the eternal than with the temporal and passing things of this life.

IV.—HAUNTED HOUSES UP TO DATE.

SILVERTON ABBEY AND SOME OTHERS.

CHARLES KINGSLEY, who loved much, hated Cousin Cramchild. She was a good deal *en évidence* when he wrote "The Water Babies," and when people were very serious indeed on the subject of education. We are getting a little cured of that particular way of boring each other now, and we relegate the "Instruction," which is often mistaken for her fair sister Education, as knowledge for wisdom, or "rough" cats for thorough-bred Persians, to the long-suffering victims upon whom we expend so extraordinary a sum out of the rates.

Cousin Cramchild, nevertheless, is still with us. She has no imagination, no soul, and she hates poetry and folk-lore and psychical research, and she talks about ghosts, and hauntings, and messages, as she used to talk about Water Babies.

"But there are no such things as Water Babies."

"How do you know that? Have you been there to see? And if you had been there to see and had seen none, that would not prove that there were none. If Mr. Garth does not find a fox in Eversley Wood—as folks sometimes fear he never will—that does not prove that there are no such things as foxes."

It is an incontrovertible axiom that one cannot prove a negative, and if you or I find no ghosts in Silverton Abbey and elsewhere, it does not prove there are no such things as ghosts.

Among a certain class of sceptics—the Cousin Cramchild class—one is reminded of a story told of the great artist Turner.

A literal person, of the kind to "peep and botanize upon his mother's grave," remarked of one of Turner's sunset pictures, that he had "never seen a sunset like that."

"No," said the man of genius, "I daresay not. Don't you sometimes wish you had?"

SILVERTON ABBEY.

On the 23rd of April last the *Standard* published a letter, which was so widely copied and commented upon, that its contents are probably familiar to all newspaper readers, but which, as an important part of the evidence, it is necessary to reproduce.

GHOSTS AT £200 PER ANNUM.

SIR,—In the Nineteenth Century ghosts are obsolete, but they are costing me two hundred pounds a year. I have written to my lawyer, but am told by him, rightly or wrongly, that the English law does not recognise ghosts, and I must go on paying two hundred pounds a year, while my lease lasts, for a house that no one will give me fifty pounds for. I have already wasted three hundred pounds over it. I will call the house Silverton Abbey, though that is not its name.

Some time ago I left India on furlough, and, being near the end of my service, looked out for a house that should be our home for a few years. After four months' vain search I was told of Silverton Abbey. I found the house in most respects what I wanted, but the gardens were a scene of utter desolation. Weeds three feet high grew everywhere. The rent, two hundred pounds, was the full value of the house, if everything had been in order. My furlough was passing away. My time was hanging heavily on my hands. No other place offered. It would amuse me to get the garden into order.

THE LANDLORD.

Asking why the garden was so desolate, I was told that my landlord was the most cantankerous person in the county. Before my lease could be signed a quarrel had arisen, and the papers had been torn up, in one case after the would-be tenant had sown his seeds in the garden. The house had been empty for four years. No one said a word about the house being haunted. My landlord, who had been frightened out of the house, was silent on this point.

It takes two to make a quarrel. I never began one in my life. So I took the house for five years, hoping that my landlord would not quarrel with me. I was mistaken—but that has nothing to do with ghosts.

THE SERVANTS.

The first thing that we noticed was that servants fought shy of us. No sooner was Silverton Abbey mentioned, than the servant broke off negotiations. In some way we struggled on short-handed. Still, no one said anything about ghosts. Summer turned into Autumn, when one evening a violent rattling at one of the windows sent off the parlourmaid, a girl from the village, into hysterics. I ran outside, but found no one. After being comforted by a glass of port, the girl sobbed out that it was well known that Mr. —— walked. She told a long story, which was afterwards corroborated, of past events connected with Silverton Abbey. It was not a pleasant story, and as it affects persons still living I will give no details.

THE NATURE OF THE HAUNTING.

As soon as we began to ask people about what the girl had said, mouths hitherto shut were opened. Silverton Abbey had always been known in the nearest town and all round about as the Haunted House. I may say that I am not physically nervous. I have been under fire repeatedly, have been badly wounded in action, and have been complimented on my coolness when bullets were flying about. I was not then afraid of ghosts, as far as I knew. Besides, I suspected trickery. I had often been in places where my revolver had to be ready to my hand. A light was kept burning in the upper and lower corridor all night. A lamp and loaded revolver were by my bedside every night. No one could have entered the house without being detected, and probably shot. As winter drew on, and the nights began to lengthen, strange noises began to be heard. Night after night have I gone over the house, with a lamp in one hand and a loaded revolver in the other, but never did I find anyone about. Furniture had never been disturbed, though I could have sworn it was being moved. No living being had been in the places from which footsteps had been heard.

OTHER WITNESSES.

The governess used to complain of a tall lady, with black, heavy eyebrows, who used to come as if to strangle her as she lay in bed. She also described some footsteps, which had passed along the corridor past her door, of some one apparently, by his or her actions, intoxicated. But, in fact, no one had left their rooms, and no one had been intoxicated.

A German parlourmaid and housemaid had been induced, on receipt of very high wages, to come to Silverton Abbey. They were old friends, and occupied the same room. They and the English servants did not agree. They never went into the village, and never cared to gossip. We never told them of any ghosts. One night the housemaid, according to her account, was terrified by a tall lady with heavy dark eyebrows, who entered the room and bent over her bed. After this the housemaid took up hot water to the bedrooms and dressing-rooms, in the evenings, by the front stairs. The other servants went up the back stairs after dark in pairs. One night we had driven into the town to a concert. It was nearly midnight when we returned. Our old Scotch housekeeper, who admitted us, a woman of iron nerves, was trem-

bling with terror. Shortly before our arrival a horrible shriek had rung through the house. To all our questions she only replied, "It was nothing earthly." The nurse, who was awake with a child with the whooping-cough, heard the cry, and says it was simply horrible. It was, she says, in the lower corridor. Now there was no one in the lower corridor.

One night, lying awake, I distinctly saw the handle of my bedroom door turned, and the door pushed open. I seized my revolver, and ran to the door. The lamp in the long corridor was burning brightly, no one was there and no one could have got away.

THE TROUBLES OF OWNERSHIP.

We had become much attached to the neighbourhood. We decided to spend our winters on the Continent and the summers at Silverton Abbey. We had children to educate. Our idea turned out to be an impossible one. We decided to let the house. I put the matter in the hands of local agents, but failed to let it furnished. I sold off the furniture and tried to let it unfurnished. I failed again. I tried a London agent, who, after sending a man down, frankly told me the house was said to be haunted. I instructed him and the local agents to take even fifty pounds or sixty pounds for the house. Even then they failed. Now I have received an offer of one hundred pounds for the two and a quarter years' occupation of a house with sixteen bedrooms, large reception-rooms, a garden with plenty of fruit, and fourteen acres of pasture, which pasture lets for about twenty-two pounds a year! Taking away the pasture, the house and garden, appear, therefore, to be worth no more than eighteen pounds a year.

I have written to my agents, but they have received no better offers. My London agent frankly tells me there must be something against the house, as he let a much less suitable house a short time ago, after recommending Silverton Abbey in preference to it. Now, I can honestly say there is nothing against the house but ghosts. It is a roomy, nice, dry house. The fruit garden is well stocked with fruit now, and the pasture the best in the parish. There are no ghosts. Are there not? Whose footsteps sound in Silverton Abbey in the dead of night? Rats, say some. Rats do not turn door handles. Draughts, I am told. Rats and draughts do not raise unearthly yells in corridors. A screech owl is suggested. There was no screech owl in the corridor, and rats, draughts (the house is not particularly draughty), and screech owls do not reduce the rent of a house from two hundred pounds a year to less than fifty pounds.

I say my landlord ought to have told me about being frightened out of the house, four years before I took it, by manifestations. Now, as my landlord would, in the witness-box, have to confess to having been frightened out of the house by manifestations, to having spoken to many about the circumstance, to having been in the habit of sitting up all night surrounded by dogs, and only going to bed with dawn while in the house, it seems to me that I ought to have a remedy. My lawyer says I have none, as the English law does not recognise ghosts. "Then," said Bumble, "the law is a hass." I have paid away, in hard cash, three hundred pounds for an empty house not worth forty pounds a year, and, according to my lawyer, must pay four hundred and seventy pounds more before my lease is up. If that is English law, I am glad I live on the Continent.

I am, Sir, your obedient servant,
BRUGGELING.

April 18th, 1896.

EXPLANATIONS!

This letter was, of course, replied to from all ends of the country, and the usual number of irrelevant stories about commonplace things that had made strange noises in other houses were related in the usual knock-you-down fashion. One person told of a nest of young owls in a chimney, another of bats in the roof, another of a subterranean passage hitherto unsuspected, another of secret doors, another of excited starlings, another of a wild cat; not bad stories some of them, but not to the point.

A more useful contribution to the subject came from "Dulwich," who had had a similar experience—as to financial losses one gathers—and who invited Bruggeling to communicate with him through his solicitors, not with any effective solution of the legal difficulty, it would appear, as Silverton Abbey is still to let.

One correspondent made some reasonable suggestions as to the "rights" of tenant *versus* ghost.

Does your correspondent suggest that "the law is a hass," as Bumble said, because it does not allow anyone who says his house is haunted to repudiate his obligations to his landlord, and throw up his lease at short notice? I think this ought hardly to be allowed, unless he can prove his case, and put his ghostly neighbour into the witness-box to state that he had a prior right to the second-floor back, or the lumber-room. The person who has often met real danger face to face in the battlefield or elsewhere is not necessarily physically constituted to encounter successfully this sort of difficulty. Doubtless some phenomena will occasionally occur which are exceedingly difficult of explanation, but in the majority of cases this is not so.

If some hard-headed, common-sense individual of an unimaginative turn would undertake the exorcising of ghosts in haunted houses he might make a good thing of it; but, unfortunately, these are just the people who succeed best in other pursuits.

The secret passage theory was in high favour among several who had never been to Silverton Abbey, and had never ascertained that it is an exceedingly modern building, and consists of two wings clumsily tacked on to the original house, a square, commonplace erection, with "middle of the century" stamped on every stone of it.

THE INVESTIGATORS.

Then the investigations began. It was found that permission could be had from the agents to spend a night or two in the empty house, and that they had even gone so far as to provide mattresses and rugs and other elementary creature comforts for the hardy explorer.

The newspapers began to teem with the narratives of visitors. Six men and a dog sat up one night and heard nothing more remarkable than a coughing cow. They discovered that the house being empty they could easily arouse reverberating echoes, and observed that in all houses there are many creaking noises. The ghost is "only a silly rumour."—Q. E. D.

Two gentlemen, who have since published a little pamphlet on the subject (to be had from the Authors, Avon Lodge, Kensington) were among the more serious minded of the investigators, and the description of their experiences (some of which I can endorse, and others I can easily credit) is worth quotation:—

Having seen that the ground-floor windows were fastened, and that the front door was securely bolted and locked, we left by the side door, locking it after us, and went into the neighbouring town, returning to the house about eleven P.M. After lighting our fire and trimming our lamp, we lay down, and commenced to smoke, and all was as still as the grave for an hour or more, when, one having dozed off, the other being awake, the latter heard about half a dozen light footsteps (not cat's steps) in the corridor outside our door. He cried out, "Who is there?" waking the sleeper, and the footsteps promptly stopped, and, though both listened intently for half an hour or more, we could hear nothing. We had immediately opened our door, and perambulated the entire house; but all the bolts and bars were secure, and not a sound was to be heard. Nothing further happened that night. The next night (Sunday) we again arrived at the house about eleven P.M., and saw that all was secure, and lit our fire, &c. Everything was quiet till about

one A.M., when, in the lower corridor, a noise as of some heavy article being pushed or dragged was heard faintly. Presently the noise increased, and came from our (the upper) corridor, and towards us, and, after continuing for about one minute, suddenly ceased near our door. We jumped up, opened our door, and explored again, but not a sound was to be heard. We had all but reached our door, when, in the opposite room (the door being wide open), we heard, at a distance of not more than twenty feet, a bang as of a heavy weight being thrown, which reverberated through the silence, and all was again still. We rushed into the room, but it was empty of anything that could have caused the noise, and the window was shut and fastened. We returned to our rooms, but nothing further happened, and, after keeping awake till dawn, we fell asleep.

We are fully aware that the usual objections will be urged; but we can only say we took all precautions, such as examining bolts, bars, &c., and patrolling the house twice during the night, being provided with a pistol and lights, and the fact remains, based on our joint testimony, that the most unusual sounds were heard, which we who heard them are quite sure could not have been caused by rats, cats, wind, and so forth. We can offer no explanation, and must refer any one interested to the various authors and societies who investigate these matters.

In another letter the writer adds—

I am far from saying that there may not be some natural cause for the phenomena, but I do protest against the testimony I have alluded to being set aside because your Correspondents have been able to make weird noises in an empty house, a fact never open to doubt.

It seems to me that the mystery still remains unsolved, and I trust that proper investigation will set the matter at rest one way or the other on grounds which are beyond dispute.

MR. LANG SUGGESTS.

On the 9th of May, the *Daily News* contained an article on the subject obviously by Mr. Andrew Lang. He refers us to other examples of difficulty as to the legal rights of a ghost, and adds some practical deductions, whence my own enquiry into the circumstances and the compilation of this paper.

Thus legal precedents are rare, and not good, so the tenant of Silverton Abbey "writes to the papers." The obvious thing to do was to consult Mr. Myers, the Secretary of the Psychical Society, or S. P. R. It is not everybody who, as a character of George Eliot's says, "has a nose for a ghost." But the Society has a lady member, well-known in occult circles as "Miss X," who can, usually, or often, see what is to be seen in a Haunted House. Miss X makes no pretensions to infallible success, but it is understood that where she fails, triumph is uncommon.

Mr. Lang pursues the haunting ghost over various fields in literature.

We are reminded of the ghosts of Tedworth, of the Wesley's Rectory, of Willington Mill, all unexplained, and of others in which the tricks by servants, children, and smugglers, have been discovered. "Yet," Mr. Lang reminds us, "while *veræ causæ* have been established, it is not quite honest to shirk the fact, that often all search has failed in the most famous examples."

THE USES OF WAITING.

I had been moderately interested in the Silverton exhibition, but not inclined to make a rush for front seats. In enquiries of this sort there is always a certain amount of surface exploration to be done, of investigation of possible natural causes, of clearing the ground, and of the *reductio ad absurdum* of fifty theories, before anything interesting begins. This, I thought, might just as well be done by somebody else—perhaps better. Several members of the S. P. R. had been down, but no startling revelations had followed, so I concluded that nothing had happened. Still, it was worth while to ask, and I append some of the letters I received upon the subject.

GHOSTS AND REVOLVERS.

Mr. Douglas writes from 52, Oxford Street :—

2nd June.

I really don't think there is anything in the ghost story, and imagine that an old gentleman who sleeps with a lighted lamp and a loaded revolver at his bedside must be rather too nervous to be taken as an absolutely reliable witness of supernatural phenomena.

A. T. D.

Perhaps Mr. Douglas's opinion as to there being "anything in" the story is not wholly conclusive, but I entirely agree with him as to the folly of meeting a ghost with a loaded revolver.

However, since Lord Onslow mysteriously informed the public that in consequence of the fact that he believed the Clandon House phenomena to be pure invention, all the adult members of his household slept with loaded revolvers, such agreeable and useful additions to bedroom luxury may have become the fashion in the highest circles.

AN S. P. R. INVESTIGATOR.

Mr. E. Bennett, Fellow of Hertford College, Oxford, writes under date May 23rd, 1896 :—

I spent the night of last Saturday and Sunday in the house in company with Mr. C., who rowed in the varsity boat some five years ago, and Mr. M., a subaltern in [a well-known regiment].

We had a plan of the house and searched it thoroughly, both in the afternoon and evening. To talk of "secret passages" in such a house is absurd.

Mr. Bennett then explains certain precautions taken to prevent any possible trickery from the outside. A cordon of boys from a neighbouring grammar school was stationed round the house, at some little distance, so that it was impossible for anyone to leave or enter the house unobserved.

They did not at once proceed to their rooms but lay and smoked, wrapped up in blankets, the first night on the first floor, the second night on the second floor.

On both occasions we heard some curious sounds, we watched from about twelve to three. The first was a *clinking* sound. I don't quite know how to express its character. This was succeeded at intervals by various concursive sounds. How these were produced I do not know. Possibly contraction and expansion of shutters after the hot day might be responsible for them. Possibly rats, but they weren't the sort of noises one would expect from rats. Moreover, the house is absolutely empty, and I don't see why rats should live or move or have their being in it. I saw no reason whatever to require any supernatural hypothesis for these sounds; although I confess I couldn't detect their natural causes.

Whenever we tried to get near to the noises (they were of momentary duration in each case but one) they ceased. Nearly all appeared to come from the neighbourhood of the kitchen, scullery, and larder, though I heard another to our left as we lay on the lower corridor.

I don't think there was any fraud at work during my visit, the probable cause of the noises was I suppose physical and ordinary, though I don't quite know what.

A TANGIBLE "FIGURE."

In the *Oxford Magazine* of May 27th Mr. Bennett, in a light and airy manner, befitting the public with which he had to deal, gave some further details.

His military friend was the only one visited in a possibly supernatural manner. The party were for the second time attempting an organised crawl, in the direction of the banging sounds.

And now a strange thing happened. The hero of Chitral suddenly wheeled round with a kind of yelp, and seemed to make a dead point at something in the passage behind us. In answer to our whispered query, "what the so-and-so he meant by spoiling the show like that," M. declared that a tangible Figure followed us down the passage, and that he felt its pressure. Neither C. nor I saw or felt such a Figure, but we were of course in front of M. The latter asserted that he was just about to go for the Form when it disappeared.

But then M. is accused of absent-mindedness. When at dawn the party retired to rest, he is alleged to have put his boots outside the door.

The three friends evolved each his separate theory. M.'s was differentiated as the Bovine, and is based on a cow with a cough. C. contended that natural history asserted that a beetle could lift ten times its own weight, and was in favour of a beetle theory. Five hundred beetles in a prosperous kitchen, and well fed, might shove open the cellar door and let it bang again; and five hundred is a small allowance of beetles in some kitchens.

Mr. Bennett, as befitted his responsible position as a member of the Society for Psychical Research, contended for a Concussive Theory. C. and M. thought this sounded quite clever and scientific, but they wanted to know who did the concussing?

In spite of his fooling about the cows, M. seems to have been the most psychical of these Researchers. Unless his "Form" were of the kind which so many people are conscious of after a midnight supping full of horrors, he should share, at least remotely, in the honour due to a small boy who, a very few days after Mr. Bennett's investigation, had a first-hand experience of his own.

A BOY'S STORY.

The circumstances was thus related by the "C." of the above account.

May 25th.

It is really very extraordinary. A boy [a boarder at the school already spoken of] aged fifteen went to Silverton with three others about the same age, on Friday last. The other three remained in the hall; he went and carefully inspected the room [opposite the scullery and larder] which was shut up and dark. The gardener had locked them into the house, as he did myself when I first went.

Looking into the room the boy now saw the wall become luminous, and a figure in white *with dark eyebrows* (mark the connection with newspaper account)—a woman, holding something in her hand, pass across the room, stop in the middle and look at him, and go through the opposite wall into the next room. He seems quite open and frank about it, and I cannot detect any inconsistencies, except that he first said "three feet high," and has corrected that to "five feet." It was about a foot off the ground. His topography seems correct.

It is, of course, obvious that "the connection with the newspaper account" may be responsible for the whole story. Without doubting the boy's veracity, expectant attention and more or less conscious memory of the alleged phenomena, may be taken as possibly potent factors.

I have since made personal inquiries, and find that the lad bears a good character, and, beyond a possible desire to be interesting, there is no conceivable motive for such an invention.

"TO SAY NOTHING OF THE DOG."

Mr. W. H. Hutchison has been good enough to send me some notes of his experiences, which contain one element of considerable interest:

CAMBRIDGE, *June 27th.*

The following occurrence is all I noticed of a "ghostly" nature. (1) About 1.30 A.M. a dog of one of the party sitting in the "haunted" room on the side of the house nearer to the river growled and looked restless. He then went out at the door which had been left partly open. We followed him along the passage and downstairs. He seemed to have a definite clue that he followed, as a hound follows a line, though he did not seem particularly to be scenting. When he got close to the side passage leading to the door, he threw up his head, wagged his tail and his whole demeanour changed.

2. Later on the dog once or twice got up from his bed and growled and barked.

3. After occurrence (1) the same person heard a noise in the passage like a footfall, *i.e.*, it sounded just like a booted heel being put down in walking.

(4) Sometime after this a continuous light tapping was heard at the window. One of the party during this kept his eye on the window, and he declared that the ivy outside was not causing it, as (*a*) this was not moving, and (*b*) there was no wind.

(5). At some time, which I cannot fix, before occurrence (4) a noise was heard which tallied with a story (told by a person who had passed a night in the house) of a horrible cry like a person in an epileptic fit. But I think it equally tallies with the vocal note of a cow heard under the circumstances, *i.e.*, of people with that story in their minds (as was the case) of a reputed haunted house in the dead of night.

Mr. Hutchinson adds, "obviously my observations have very little, if any value, as touching the special matter of inquiry. I went simply with the intention of trying to ascertain if the matter was worth the labour of investigation. I am inclined to think it may be. But when I tried to go three or four weeks ago, I could not get a permit, and have not since had time to pay another visit."

THE COMPONENT PARTS OF MY PARTY.

I decided to make some personal enquiries and, if possible, to arrange for a three nights' sitting as early as possible. The fact brought me a good deal of correspondence, which I found somewhat instructive, as to the views commonly held on such subjects as haunted houses. Some of my friends wondered how I could waste my time in so frivolous a fashion, others begged me to consider the risk of such an exploration. Perhaps the funniest were the many kindly people who had read the evidence, and "feared I should be disappointed;" as if any honest investigator were likely to hold a brief for any one theory more than another, or to be "disappointed" at anything but failure to discover the truth, whatever it might be.

Our party consisted of five each night—three, my friend Miss C., myself, and Colonel Lemesuriér Taylor, well-known in connection with the Society for Psychical Research enquiries of this sort, being constant; two changing, Captain N. and Mr. D. (known in connection with the Burton phenomena), giving place to Miss B. and Mr. C. (who had shared Mr. Bennett's enquiries).

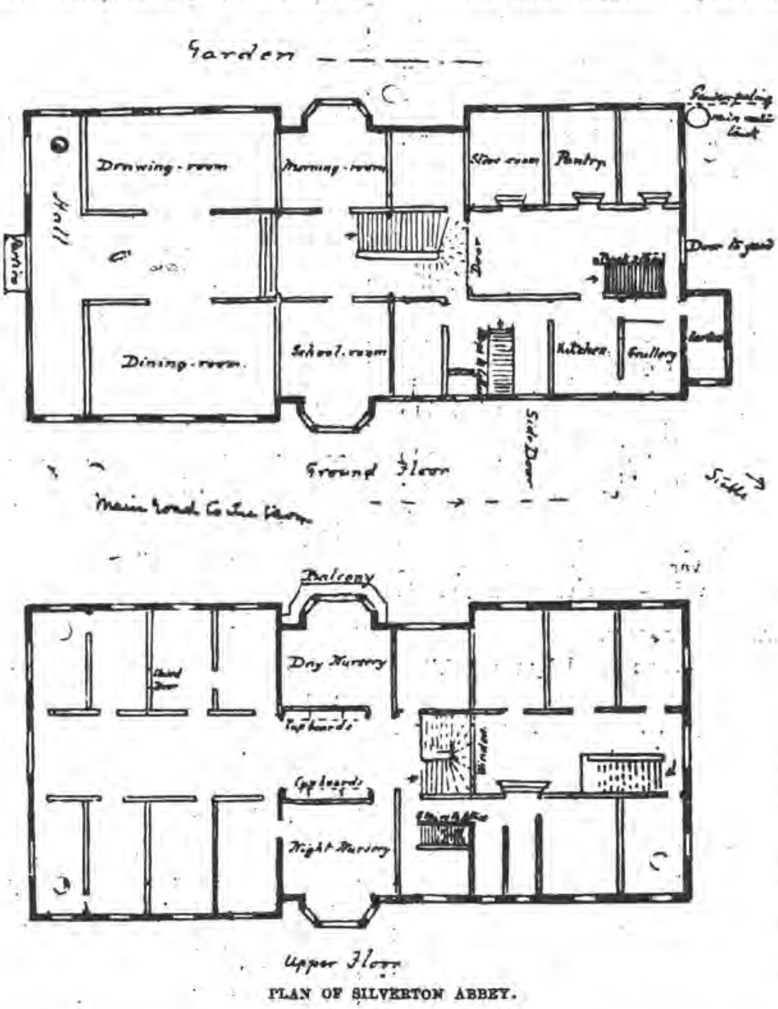
Not to be too personal, I may perhaps say that two of the party may be described as Spiritualists, two as Psychical Researchers, one as an Agnostic in such matters, and one as a Sceptic. Number seven in this enumeration is myself; and then there was the dog.

THE SCENE OF OPERATIONS.

Silverton is of course not the real name. The house stands at the beginning of a picturesque village, built round a pleasant green two miles from a great educational centre. We had rooms at an hotel in the educational centre, a brisk, up-to-date little town, overrun by bicycles and mongrel dogs, possessing a beautiful river and some fine old churches, which occupied, for some of us, such daylight hours as we could spare from work or sleep.

Perhaps I shall not closely identify it, but only emphasise the fact of its educational advantages, if I say it is pervaded by ill-dressed young women, who walk three in a row, and push one off the pavement with an accomplished ease worthy of German students. As the young men have cricket and boating and the like for ventilation of superfluous energy, they gave us no cause for complaint.

The house itself is modern, airy, wholesome, as ill-designed and ugly as an "institution." It would make a good convalescent home, and I commend it to the notice of the philanthropic. It has good grounds badly laid out, excellent stables and out-houses, a mean entrance, and a handsome hall. The grounds are skirted by the high road, and any place less lonely, gruesome, weird, suggestive of ghosts, could hardly be conceived. It is commodious, wholesome, in good repair, and commonplace—anything but an "abbey"!



PLAN OF SILVERTON ABBEY.

HOW WE BEGAN.

We arrived about five o'clock in the afternoon, and examined the place carefully inside and out. The out-houses were locked, and an army may have been "laying low" in them for anything I know. Some of the men of our party crawled into the spaces between the attics and the roof. Only the oldest part of the house had any attics at all. They were evidently disused and showed traces of mice. Our dog gave it as his opinion that the house was free from rats—at least he said it was as dull a house as he ever beheld, and please couldn't we go now? We made no preparations other than the arrangement of our furniture, for we proposed to return to the hotel for dinner, and we wished to keep our eye on those preparations when completed.

In the cellar Colonel Taylor discovered two toads, a quaint little lizard and a dead robin. We accepted the presence of the poor little corpse as additional evidence of the absence of rats.

OUR NIGHT'S WORK.

At nine o'clock we returned, having previously discussed all arrangements. The gardener insisted on locking us in and pocketing the key, a fact we resented until we discovered that we had the command of two other doors. It was one of his little ways. He has several, which we observed carefully, arriving at the conclusion that they are of less evidential importance than we were at first inclined (as have been other investigators) to suppose.

We carefully watched him off the premises. On two previous occasions, one of which I have recorded, he has been so watched before, and his return prevented by a *cordon* surrounding the house. We did not trouble about the *cordon*. We felt bound to take every sort of precaution. Should anything happen we wished to feel we had secured ourselves against any imputation of neglect; but this line had been worked before, and, speaking for myself, was only incidentally my "lay." The attitude of unmasking a villainy, which is that in which a good deal of investigation is done, may be

useful and necessary, but there are others more competent in that direction than I.

EXPLANATIONS AND MANŒUVRES.

The next thing was to explore the house once more. In connection with certain traditions of "bangings," Colonel Taylor had providently brought a large quantity of wooden wedges with which we proceeded to fasten every door *wide open*. We also examined every window. They were all carefully shuttered, and wherever we detected the slightest rattle, we made all as firm as possible. Except for ourselves and our belongings the house was absolutely empty. Then we repaired to the bow-windowed room on the second floor, and as the newspapers say, "partook of refreshments of a strictly innocent kind." While so occupied we distinctly heard noises on the lower floor of the "concussive" type, described by Mr. Bennett.

Other rumbling sounds, at first perplexing, we later diagnosed as distant thunder, and we next, Mr. D. and I, had a "go" at the Ouija Board.

We were told that to do any good we must stay a week, which I think reasonable, also that Mr. D. was to sit in the haunted room by the glass door, where the ghost had been seen, *alone*, a statement which he considered we had perhaps misunderstood. It ended in a compromise. As that room was very near the special "box" corner I had somewhat greedily appropriated it in imagination from the first, it was decided that Mr. D. and I should sit there in almost complete darkness (a shaded lamp was placed on the floor in a corner of the room), that Captain N. and my friend C. should occupy a spot half way down the corridor, about forty feet away, and that Colonel Taylor should undertake the sole responsibility of the upper floor.

WHAT WE HEARD.

About 12.30 a gentle, regular tapping was heard, as it were, against the wall behind my chair, which was close to the door of the room. The sound was so close to me that C.'s later remark was quite pardonable: "It sounds as if you were doing it."

Mr. D. and I exchanged remarks under our breath. It had been agreed that till I gave the signal no one should move. The sounds became louder—the sound as of wood struck upon metal. They came in triplets, then singly and with emphasis. This lasted for over ten minutes. Anxious to leave no possibilities untried, I asked mentally, "Who is there?" "Can I help you?" "Will you speak with me?" But there was no intelligence apparent in the succeeding knocks.

Finally, there came a rapid hail of knocks, so loud, so imperative, so utterly beyond any relegation to fancy, or to accidental creakings, or to "giving" of the woodwork, that I gave the arranged signal whistle, and in a moment C. and Captain N. were with us.

"That's human," was C.'s exclamation, and indeed one would have thought so. All four of us heard it; indeed it was sufficient to arouse the soundest sleeper, to convince the most absolute sceptic as to the phenomenon—the cause is another matter.

If human, it was obviously outside the house. A zinc water-butt occupied the corner from which the sounds seemed to proceed, but the glass door was close by, and we stood there for some time and listened. The sounds recurred at intervals, though less loud than before, and we heard a momentary cry as of some small animal. The dog, in whom I have great confidence, was of opinion that it was not a cat or a rat. It seemed absolutely at our feet. The door "gives" on to a flight of steps. Suppose some small animal to be about, it would have been, more likely, on the ground.

Next, still with the idea of some outside material intruder, C., I, and Captain N. mounted to the window immediately above. The night was clear, and the moon shone brightly. Nothing could have moved near without our seeing it. The glass door below was opaque. Up here we could see every detail within a dozen yards.

The sound was repeated. It might, though not very probably, be caused by the dropping of water on to the zinc cistern. There was no water, all was clear and dry, except for some stale water in a wooden vat on the ground. Later, when a shower occurred and the rain did drop off the roof on to the butt, the sound was perfectly different. It was what previous observers had called "clinking," or, as we thought, like wood rapping against metal.

The landing window could not be opened, but we decided that on the next night we would sit with wide open window in the room above that in which Mr. D. and I had already sat.

When we came down C. remained with me for some minutes at the door of the room. Mr. D. remained in his original place. The noises were repeated, but with nothing like their former vigour.

While we were all listening, with every nerve strained, we were slightly annoyed by what we supposed to be the Colonel's restless proceedings overhead. "How these men do creak their chairs and fidget about," C. and I grumbled discontentedly "They *will* be comfortable. Colonel Taylor is positively moving the furniture! That sounds like dragging his mattrass over the floor."

Presently she and I went up to him to compare notes, and gently insinuate that it would be considerate towards the ghost to leave her the monopoly of disturbance.

To our surprise we were assured that, except a few minutes before, when he exchanged his seat for a mattrass, he had never moved. He had sat as we left him, quietly reading by a small lamp. C. went downstairs to listen while he rehearsed in my presence such small shufflings and movements as he was aware of having made. She heard none of them.

That was all that happened, as inexplicable, trifling though it be, as it is inconclusive.

DAYLIGHT ENQUIRIES.

The next day we went back to the "abbey" in full morning sunlight, took photographs and experimented in the making of sounds. C. and I took it in turns to listen within, while one helped Colonel Taylor to make noises without.

It was possible to reproduce something very like the sounds we heard, by striking the zinc cistern with wood, or the wooden vat with metal. But who did the striking?

THE SECOND NIGHT.

It would be tedious to give the story of the next night in detail. We reversed proceedings. Colonel Taylor and Mr. C. kept watch at opposite ends of the corridor below, and the other three undertook the landing above. We heard some inexplicable knockings and tappings, which may have been due to shrinking or expansion of the wood-work, though I think it doubtful.

We felt a little drawn to the old trickery hypothesis by the fact that any audible movement from room to room was followed by a low whistle, not made by any of our party, and heard at no other time. Some of us watched for an hour or more in the room already mentioned to the left of the landing window, and "giving" on to the cistern. The window was wide open, and the night was very light. When we entered, and again when we left, we all three heard the same sound. Later, when we moved our camp to another part of the corridor, we heard a whistle apparently just at the foot of the stairs above which we stood. One of us at once said, "There's Mr. C. come out," and whistled back. This, in consequence of a discussion we had had on the subject of distribution of forces. We had agreed that the one drawback to this method was that each would assign the cause of any sound to the next camp, as we had done the night before, and it was decided that if, inadvertently or otherwise, any of us did make a noise they should at once whistle in sign of responsibility.

Mr. C. had never whistled. We had moved, as we thought, silently, but he knew we intended to do so, and was not excited. To our whistle—being an expected sound—he had made no answer, and had never signalled at all.

SOME CONSIDERATIONS.

A mistake of the agent's robbed us of our third night. On the whole we did not regret it. We had corroborated the observations of previous witnesses, both as to the whereabouts, as well as the character of the sounds; but, like theirs, our observations had been wholly unexciting. We did our very best in the time. For myself, I should like to live in the house for a month or two, a year if desirable, in the hope that my patience might not be unrewarded.

On the whole, however, I incline to believe the phenomena will not recur. I wish that it were oftener possible to be both candid and civil, that I might explain myself more frankly! I think Brüggeling might safely return, and I much regret that he sold his furniture. It is a very good house, and we all thought (contrary to his opinion) that it was very cheap at £200 a year—to live in—not to keep as a hunting ground for exploring psychical researchers.

Allowing, during the period of his occupation, a large percentage for expectation produced by servants' gossip, for the contagion of fright, for as much silliness and cowardice and hysteria as one likes to imagine, it seems to me that there remains a residuum of evidence in the experiences of Brüggeling, and of successive investigators, which cannot be dismissed as wholly fanciful.

In the case of the voluntary researchers it is hardly necessary to discount for fright. Many of us, not only in my own but in previous exploring parties, are "old hands," and I, at least (perhaps, too, Colonel Taylor) am commonly regarded, I believe, as destructive in my criticism of phenomena in general. Nevertheless, except as to his running away, my sympathies are with Brüggeling.

I might say something, perhaps usefully, as to my intuitive impressions at the time and since, but intuitions are not evidence, and I refrain.

CERTAIN FACTS AND THEIR SUGGESTIVENESS.

I venture, however, to bring together, briefly, and without comment, certain results of my inquiries and investigations other than the hearing of unexplained sounds.

The real history of the house has never been even hinted at. Brüggeling, out of chivalry, perhaps, calls his landlady his "landlord," possibly that he might express his opinion with less reserve. But the landlord is a woman.

She is—let us say—Mrs. Q. She lived in that house, as was becoming, with Mr. Q., and is now a widow. After his death the hauntings referred to by Brüggeling seem to have begun. Mr. Q., it is said, returned to his bereaved home with such frequency that Mrs. Q. found it desirable to live elsewhere. At first she left the house occasionally only, sleeping in an hotel in the neighbouring town, arriving often unexpectedly, and at a late hour. Mr. Q. also, it is to be presumed, sometimes arrived unexpectedly, which might account for it. Finally, she dismantled the house and lived constantly at an hotel two miles off.

From various informants I ascertained that the early hauntings had been always considered due to the return of Mr. Q. This part of the story is well recognised, Brüggeling himself tells it at the beginning of his letter. Reasons are hinted at as being adequate explanations for the "walking" of the poor gentleman, who seems to have had a sad time of it on either side the grave.

After an interval of four years the Brüggeling family arrived, and the governess and the housemaid testify to seeing the unquiet spirit, not as a poor consumptive suffering man with a terrible cough—the apparition which local gossip and expectation and contagion of fancy, and thought-transference would have created—but as "a tall lady with dark eyebrows."

The schoolboy, too, whatever his evidence may be worth, saw "a woman with dark eyebrows."

To these facts I add one more, which I commend to the notice of those interested, *Mrs. Q. is a tall lady with dark eyebrows.* She is still living.

HAUNTED BY THE LIVING.

Anyone who has given much time and trouble to the investigation of the "Occult" knows but too well the kind of stories which are perpetually turning up. They are not exactly "Old Joes," for they vary in detail and local colour, nor are the differences altogether to be explained away as inartistic lying, or a common-place kind of imagination, or the propensity of the narrator to make himself, on matters of personal interest to himself, the centre of the story.

About six times a year, on an average, some kind correspondent (to whom I would not be ungrateful, for I owe much to unknown correspondents) sends me a variant of a story, very nearly related to one which was published by Mrs. Oliphant in *Macmillan's Magazine* at least a dozen years ago, and which may have been ancient history then for anything I know. As a rule, it is represented as having happened to the writer's aunt, or a friend of hers, either lady when called upon for evidence having recently died, or emigrated, or disappeared.

The story, which exists in as many and varied forms as "Cinderella" is told, as to its essential features, is as follows. The aunt takes a house in the country, generally Scotland, furnished, for the summer months. She is in love with the idea and talks continually about her new home and its belongings, dwelling with great detail on various features which, as she has never seen the house,

her friends, slightly bored, suppose to be mere imaginings.

Some wandering nephew, bicycling in its neighbourhood (he used to be shooting—but later versions send him golfing or bicycling), learns with dismay, or amusement, or incredulity, according to the views of the narrator, that the house is haunted, and that many visitors have latterly seen the ghost of an elderly lady pacing the corridors and terraces. Auntie is not allowed to hear of this, or does hear, and doesn't care, and "anyway," goes to the house. It is all her fancy painted, in the most literal sense, the only drawback being, that on her arrival, servants give notice, and visitors faint or run away. At length it transpires that Auntie is herself the ghost, and that in dreams she has visited the house, and while enlarging her own views has also somewhat disturbed those of other people.

If anyone can give me the fact upon which this folklore has been superimposed I should be really grateful. I find no difficulty in believing that such things do occur, but this is one of the stories good enough to be better, and I should like to trace it to its original lair. This last word is not a misprint.

A DREAM HOUSE.

The latest version, so far as I know, is the story in *Lucifer* called "A House of Dreams"—a bright little tale, but not original.

Jack and Beatrice were house-hunting. We've all done it, to our sorrow, and it *is* disturbing to one's mental equilibrium. Beatrice has a dream, recurrent, persistent, of a house which exactly takes her fancy.

In the course of their explorations they arrived at Kerne Court, which Beatrice recognised as the dream house. She knew her way everywhere, and, strange to say, the housekeeper didn't seem surprised that she should lead the exploring party.

"Do you know I seem to remember this place quite well?" she said.

"It's some time since you were here, ma'am, isn't it? I've been lodge-keeper here eight years, and haven't seen you."

Beatrice smiled.

"Eight years, have you?" she answered. "Now I want to see the library and picture gallery."

They went out of the room together, and as they passed through the hall, Beatrice whispered:

"I believe she thinks I'm one of the family."

The house was thoroughly explored, still with that certainty of knowledge and recognition of all parts. In the picture gallery the old woman drew Jack aside and pointed to a picture.

"She does favour the family wonderful," she said, and looked from the picture to Beatrice and back again. The portrait was one of a little girl and a lamb, one of Romney's best, but the face was the face of Beatrice.

"It *is* a likeness," Jack admitted, with an Englishman's dislike of something he cannot quite grasp; he was very puzzled [*sic*] at it all. Beatrice came back from her explorations at the other end of the gallery, and almost laughed at his expression.

The house, however, proves to be so satisfactory that the young pair go to interview the agent. They find the place unexpectedly cheap, and with great lack of diplomacy ask if there is anything wrong.

"Nothing actually wrong," replied the agent somewhat constrainedly; "of course there are reasons. The place is undoubtedly to let far below its proper value, still the reasons—perhaps you may have heard of them, though?"

"Haunted, I suppose you mean," said Jack. "Don't mind speaking out, my wife is not afraid of ghosts."

"No, no, of course not; very rightly too. Well, yes, the place is haunted. Doubtless, though, *you* know all about that. He emphasized the pronoun strongly.

"Why me especially?" Jack asked, annoyed.

For an instant the man hesitated, then spoke his thought.

"Because there is the lady who haunts it," and he pointed to Jack's wife.

The story, as given in *Lucifer* doesn't pretend to be true, but there is no reason why it shouldn't be regarded as such in the sense of being "typical." There is a great deal to be learnt from even a fiction that is true as a type, which can't be said of Trilby hypnotism, nor the "occult" nonsense in Mrs. Meade's new volume. If novelists must write from their internal consciousness about Theology, rather a difficult subject to get up (a superfluous complication too, when the novelist has a theory to prove), at least they might go to the British Museum Reading Room and look out, in almost any recent cyclopædia, the articles on "Hypnotism," "Suggestion," "Secondary Personality," and the like. We should all be grateful. It might do almost as well if the publisher's readers would educate themselves up to this point.

CURED BY SUGGESTION.

One of the latest uses of Suggestion is for the cure of hauntings. It may be remembered by readers of these pages that I used it with some effect myself in a house alleged to be haunted in an eastern county nearly two years ago. Perhaps I ought to say that the story I am about to quote is one I should myself describe as "a Cure by Suggestion"—I won't undertake to say whether the persons most concerned might not express the case differently.

I cannot quote documents, because the associations of the story are so disagreeable to the occupants of the "haunted house," that I cannot distress them by asking permission to do so. The documents exist, however, and I have seen them, but I tell the story (correctly, I believe) only as I heard it from Colonel Taylor, who examined the evidence and visited the house concerned on behalf of the Society for Psychical Research about eighteen months ago.

A curious feature of the story, is that the house is a perfectly new one, modern in style, cheerfully situated, in no way suggestive of the "no canny" in any form, built for themselves by the present occupants. The body of a relative, who died at a distance, rested at the house before burial, but beyond that very simple circumstance the wildest imagination can suggest no reason for the presence of any haunting spirits.

HOW THE STORY BEGAN.

Mr. Z., the occupant, is a professional man, very pious, very much respected, so anxious for association with all that is good that during the building of the house, and also since its occupation, he has constantly petitioned, at family prayers, that a blessing might rest upon it, and all evil influences be averted. This fact suggests, among other things, that the possibility of evil presences is in his mind, and may have acted as a self-suggestion, just as allowing the mind to dwell upon any particular condition of body will often, in the case of suggestible temperaments, suffice to bring that condition, or resemblance of it, about. Readers of "Three Men in a Boat" will remember that the narrator, having foolishly invested in a Medical Encyclopædia, found that he had symptoms of every disease it described, except the house-

maid's knee. Mrs. Z. also has been anxious about the spiritual condition of their new home.

THE HAUNTING INVESTIGATED.

The family, as well as the house itself, is young and cheerful, and consists of Mr. and Mrs. Z., four young children, a governess, four maids, and two men-servants. Early in their occupation of the house, a female figure had been seen by the governess, and separately, by the nurses, in the children's room. The usual inconveniences followed; servants refused to stay, the governess was a good deal scared, and Mr. and Mrs. Z. dreaded that the children might be next affected. At this juncture, Colonel Taylor was asked to investigate the circumstances in the interests alike of the occupants, and of the S. P. R. He set to work in characteristically methodical manner —examined the premises with an eye even to such detail as window-fastenings, the transparency of the blinds, and so on; tested the possibilities of outside trickery, a hypothesis which he found practically untenable; established himself in the haunted nursery, on the night when the figure most commonly appeared, armed with a camera, arranged to focus the corner in which she was wont to manifest; prepared a piece of magnesium tape, set matches ready, and sat up till half-past three in the morning.

Nothing occurred within the range of his observation, but the governess, sleeping in the next room, was disturbed by the usual phenomenon.

There is a general absence of motive which makes the story perplexing—motive on the part of a ghost, motive, and indeed, as it appears, opportunity, for personation, and motive for inventing stories on the part of the persons disturbed. The statements seem to have been made in all good faith, and the alarm appears to have been genuine.

THE CURE.

The satisfactory thing is that the cure has been effected, and effected by the finest of all medicines—the bread pill. The inventor of that invaluable remedy, probably a double-dyed humbug, conferred a blessing on humanity, which should prevail with the recording angel, even of such quackeries as his. He little knew that he was educating the race for the reception of suggestion, a remedy which causes no ill effects, no disturbance, no indigestion, which is potent without being debilitating, cumulative without being poisonous.

Colonel Taylor administered, with beneficent effect, a bread pill, the more effective that it was prescribed with suitable circumstance, and administered as a veritable function.

Not satisfied with his preliminary researches, he, next morning, invited his hostess to conduct him once more over the house, already explored from cellar to attic. He had not gone into detail as to the box-room and its contents, and Mrs. Z.'s travelling boxes, the chest containing the summer clothes and the muslin curtains, the deck chairs for the garden, the extra mats and blankets were all simple enough. The house was new, and there was not the usual accumulation of rickety tables, chairs without castors, jugs without handles—the melancholy record of the passage of time, and of successive housemaids.

But one piece of spare furniture stood gaunt and ungainly in the corner of its adoption, a wooden bedstead, an ugly insanitary anachronism, a splendid text for a suggestion. Its origin was obscure, vague, easily represented as mysterious.

"Clear out this room," prescribed the specialist, "clean it, white-wash it, put back all else, if you will, but *burn that bedstead.*"

It may have been a fetish, a *point de repère* of evil, filled with the germs of thought-transference, the microbe mis-named "psychometric," the bacilli of astral and elemental forms; or the order may have been merely a suggestion, a bread pill; but when the bedstead was burnt, that ghost was laid.

That is an instructive story, a valuable suggestion to the investigator, with a moral which he who runs may read. I have known a lady who "couldn't" travel by railway, cured by wearing a brown paper cross on her spine, and many a patient in whom rheumatism has been prevented by carrying a potato in his pocket. That sometimes fails, partly, I think, because it isn't sufficiently known that the potato must be a stolen one. A potato is easily bought or begged or borrowed, but stealing requires energy and invention, and results so important as the cure of disease endured or expected, are not to be arrived at by any primrose path of dalliance.

A HAUNTED HOUSE IN JERSEY.

The following story is vouched for by a correspondent, a professional man, who occupies a good position in one of the Channel Islands. As I have not had an opportunity of inquiring into the evidence, I can merely ask the reader to take it at his own valuation. The writer says he can be "put on oath for the facts." The house is in Jersey, but, for obvious reasons, cannot be further particularised:—

THREE WITNESSES.

My two sisters made a choice of a room over the entrance hall. I selected a back room on the same floor. After a fortnight's occupation they looked rather pale and worn. On descending one morning the younger one declared the room was haunted, and that she had scarcely slept one hour during the nights from fear of a something which she could not describe. I asked the elder what she thought. She ridiculed the idea of the room being haunted, as she did not believe in ghosts and such like, but at the same time acknowledged the fact that from the very first night she felt a sense of impending danger, nor could she rest with any satisfaction to herself. They then asked me if I would exchange rooms, and, of course, I consented. I tried it for one week, and must confess that I felt someone was present beside myself. At the end of another week I was glad to go back to my own room, being convinced that there was something uncanny. My sisters then mounted a storey higher to the front. Consequently the room in question became unoccupied.

A WITNESS FROM OUTSIDE.

The services of a boy being required, I engaged one by the week. He left after his work was done and and went home to sleep with a younger brother. They were motherless, and his father, afterwards dying, left his two boys destitute. I then took my own boy into the house and obtained a home for the younger one with a retired major, residing a few miles away. He was given that room, and for a fortnight, every morning, I made it my business to observe his appearance. His looks soon denoted the greatest anxiety and fear, and I found on inquiry that he had been unable to sleep, that "he felt very much afraid of a something, could see nothing, but was afraid to go to sleep." He was going to ask me if I would allow him to sleep in the attic instead of the room, fancying it was too good for him, and accordingly took up his quarters in the attic. The room again became vacant for a month or more.

A FOURTH WITNESS.

Soon after we engaged a new female servant, a girl from Brittany, who had never been in Jersey, and could not speak

English, but who, on arrival, appeared very respectable and suitable, and, as no stories to its disadvantage could have reached her, we put her to sleep in the "haunted room."

She was dressed in the usual Breton fashion, viz., wooden shoes, short dark blue petticoat or skirt, blue worsted stockings, and her large white cap. Having arrived late, we told her she had better go to bed after her journey. She appeared satisfied and contented, but felt very queer, as "she had been sea-sick, but hoped to be all right by the morning." She was then left to her own meditations.

SEEING THE GHOST.

Early next morning my boy called me up, saying, "That French woman is in a great rage, and would not do anything. He did not understand what she said, but she was going it like mad." Going down to inquire what all her rage and passion was about, she told me "she could not sleep," and that a strange man had entered her room, sat down upon her cap, and looked at her.

I told her there was no man in the house but myself. She then stated, "he was a tall man, yellow face, no hair on his face, dressed in a long dressing-gown, with lace ruffles at his wrists, white silk night-cap, and held a large silver bed-room candlestick in his hand. He kept looking at her, and appeared to be in great trouble, but did not speak at all." Her own distress was his sitting upon her cap. He was present with her about five minutes, as far as she could judge, so that she had time to thoroughly see and look at him. After his departure she went to sleep. I told her she must have been dreaming, as there was no such man about. "Oh, no, it was no dream," she exclaimed, "it was only too true." The landlady was sent for, who resided close by, and to whom she repeated the same tale. We all tried to persuade her it was a dream, or, the landlady suggested, her master, but she, in a rage, said "her master had whiskers and moustache, but that gentlemen who came into her room had no hair whatever upon his face."

A WANDERING PRIVATEER.

We looked at each other as if to say there must be something in that room wrong. The landlady then informed me that she had evidently seen an apparition, as the description agreed exactly with the appearance and dress of the former owner of the premises, that he had been a privateer, and no doubt troubled about his money and valuables being hidden about the place, but he had been dead for years.

When this was repeated to the woman she cried, "*Mon Dieu*," and fainted. She would not hear, later, of any suggestion of remaining, even if her room were changed, nor even enter it again to pack her box. She would not even breakfast with us, but left the Island by the first boat possible.

LOOKING FOR HIDDEN TREASURE.

I now come to another annoyance, which lasted longer, inasmuch as the day the French woman left, the landlord and his wife, with their two daughters, amused themselves by examining the flooring, wainscoating, doors, cupboards, and walls, knocking and listening in vain for some sound or token, thinking by these means to discover some hidden treasure. Day after day they employed themselves by carefully examining every nook and corner in each room, besides traversing the roof and attics. So persistent were they in their intrusions that at length it became quite a nuisance, and led me to say I could endure it no longer; the house was either mine or theirs. As I paid the rent I considered it mine for the time being, and would therefore allow no further entry.

This was decidedly unscientific of the poor gentleman, but his argument is a sound one, and if he had looked for the valuables himself, which was the obvious thing to do on the hidden treasure hypothesis, the law would have allowed him nothing for his trouble, and he probably would have had to mend up the floors and walls into the bargain.

For anything we know, rolls of silk, and ingots of gold, and casks of cognac and all the *mise en scène* of a boy's story book, are to be found under the cellar of that house in Jersey to this day.

ANOTHER HAUNTED HOUSE.

The next story is from a lady who says nothing about being "put on oath," but for whose veracity I am prepared to answer, so far as any one person can answer for another.

The story has been inquired into officially by the Society for Psychical Research, and though not as yet published, it has been registered among the evidence for phenomena of the kind it presents.

It is told by a deaconess of the Anglican Church, whose name, as well as the names of places and persons concerned, I conceal, by request. The first note of the case occurs in a letter to Mr. G. A. Smith, whose name is well known as a valued agent of the Society, and as an unusually successful hypnotist.

September 9, 1889.

I should like to have your opinion respecting a thing which I have for some months endeavoured to account for, but in vain.

Last February (I believe) I was staying in a house said to be haunted, with a young married lady who felt nervous at being left alone during her husband's absence. The first evening she said that while I was out of the drawing-room for about half-an-hour she had heard a sound like regular knocks against the side of the wall near where she sat.

I answered cheerfully, as I really thought, "I think that is only a mouse that has got into the piano," and she seemed satisfied.

After we were both in bed, she in a room facing west, I in one facing full north, I was waked up by the sound of loud, regular knocks against the window in my room. It ceased in a few minutes. This was about 11.30.

I fell asleep again, but was again waked by the barking of the little dog, and one of the children crying. I got up and went into the room where the children were—a room just opposite their mother. One little boy sat up in bed crying.

To my question, "What is the matter?" he answered, "I heard knocks." I asked "Where?" He said, "Under the floor." So the same night, at 6.30, 11.30, and 1.30, three persons heard the same sound in three different parts of the house.

[Mrs. A. sends a separate account of these phenomena, which agrees entirely with that of the deaconess.]

A few days after I was in the dining-room, teaching a confirmation candidate. Suddenly the girl and I were disturbed by the same loud, regular knock.

I rose at once and said, "It is the man nailing up the creepers against the wall." It was three o'clock in the afternoon. I went outside the house. No one was there. I found the children had all been taken out walking, the servants were in the kitchen, Mrs. A. in the drawing-room, and the man in the stable.

Stories have been told of sights and sounds in that house for years, but only one or two people whose words could thoroughly be trusted.

The Deaconess was afterwards at the trouble to collect some of these stories, some of which are interesting enough to quote. She writes:

"Frederic S. was my uncle's man-servant, an honest, truthful man, who utterly disbelieved all the tales he heard, and scoffed at the fears of the other servant till, as he told me, he experienced what he related as follows:—

"My wife and I were sleeping in the house while master was away. In the night I heard a loud noise like the rolling of a great ball. It seemed to come from the door, pass my bed and go right across the room into the little room used as a box-room. My wife woke up before it left off, and said, 'There, that was the noise I told you I heard when I was here before.'

"Another time I was sitting alone in the kitchen waiting for my master to come home. I had bolted the back door, and the front door was bolted and the shutters done up.

"I heard on a sudden a crack and bang against the kitchen door. I certainly thought the door must have burst open. I

jumped up and threw open the door and unbolted the back door to look into the yard and make sure no one was playing a trick, but no one was near the house or in it.

"Another time I heard a man walk across the north room over my head. I ran directly, and bolted all the doors to make sure no one should get out one way while I was going up the other, then I went upstairs first into the north room and then all over the house. I searched every corner of the place, upstairs and downstairs, but there was no one there."

November, 1889.

Another account of the same house is sent by a lady who describes an extraordinary noise "apparently" at the foot of her bed. "It seemed a complication of various noises, the rustling of clothes, a violent rush through the air, a heavy sound as of a very heavy fall, yet without the final thud on the floor which ends a fall. . . It was loud enough to have roused anyone sleeping in rooms near, but an old servant who slept in the next room was the only one besides myself who heard it, nothing was disturbed either in the room or about the house, as far as we could discover.

(Signed) A. S., *Nov.* 1889."

It is of course obvious, that when a house is once alleged to be haunted, everything which happens in it achieves a disproportionate consequence. In every house there are noises which cannot be accounted for, but unless there is a tradition of haunting we say it is badly built, or very old, or very new, or there are rats, or bats, or cats, or, which is still more probable, we take no notice.

Noises therefore, alone, ought not to be considered evidential, but when there are coincidences susceptible of proof then the noises become important. The best story of this house reached me only the other day, and it decidedly improves the other traditions.

June 24th.

Long before the lady of the house came to reside there, very queer things had been heard and seen by different people in that house. For instance, I remember as a girl staying there on a visit that another visitor laughingly remarked at breakfast that the hostess had "put her into a haunted room, for she heard all night an old person walking about with a stick." The hostess was much upset, and her husband after quickly changing the subject took the first opportunity to mention to the visitor that it must not be brought up again before his wife, for it was *in that room* that her mother had lived many years and in which she had died. She was in the habit, I remember it well, of taking what little exercise she could by walking about the room with the help of her walking-stick. The old lady was my grandmother, the host and hostess my aunt and uncle. The visitor is dead, and my uncle is dead, the only remaining witnesses are my aunt and myself. This aunt has mentioned strange and unaccountable noises heard by my mother and herself in that house when they were girls, but though I have often stayed there the knocks that I heard were the only experiences I had then. On one occasion, many years ago, I was stooping to tie the hat strings of my little cousin with my back to the glass front door, when I heard three loud distinct knocks, and turned quickly round, quite expecting to see some one at the door, at the same time a young gentleman reading with my uncle came quickly out of the drawing-room hearing the knocks also, and expecting to see some friends of his who were pupils at another clergyman's house in the next parish. The door being of glass we could see at once that no one was or could have been there, nor was there any animal of any kind near the hall door.

This was while my grandmother was still living, I believe.

I am not the least timid or nervous about supernatural things, and, except on one occasion, have never felt any fear during my experiences.

(Signed) —— Deaconess."

A HAUNTED COTTAGE.

The following story comes from a lady in whose power of observation and of trustworthy narration I have entire confidence. The phenomena have also been inquired into on the spot by Colonel Taylor, acting for the Society for Psychical Research, and though, of course, he cannot profess either to warrant or to explain the phenomena, he is convinced, as I am, that they are related without exaggeration and without reserve. The lady is a Member of the Society, and though the material has been already collected, was good enough to reconsider the evidence and to re-examine the witnesses, so as to refresh her own memory, and to bring the story up to date. I give the narrative in her own words; her account is perfectly clear and succinct, and requires no additions of mine:—

THE SCENE OF THE STORY.

June 15th, 1896.

The scene of the disturbance now to be noted is an old tenement left over from the barracks built in 1795, and partially demolished a number of years ago. From its position and construction, this detached building shows signs of having served as the barrack-hospital. Its upper storey of one long room was subsequently used as a comb-factory, and, later still, the place has been divided off into two cottages, with doors opened out into a new road running along the old barrack boundary wall.

THE SEER.

Nearly two years back, one of these cottages was taken by Mrs. B——, a widow, well-known to the narrator as a person of simple-minded and truthful character, and having a kind of old-world dignity and repose more common formerly than now-a-days in the manners of all classes of society, and particularly characteristic of the country people rather than of dwellers in modern towns. During her past life, Mrs. B—— has had some few "Borderland" experiences, but not of the persistent kind here to be described.

HOW THE PHENOMENA BEGAN.

The first night of taking possession, only the two daughters of Mrs. B. occupied the cottage, sleeping in the front room downstairs. They were alarmed at hearing footsteps come down the passage outside, but were afraid to open the door, and as the house was found securely locked up in the morning, they attached no importance to the sounds. Later, however, they recognised the same steps, as if a person halting and using a stick, which were the most common form of the disturbances.

A CHILD WITNESS.

A few days afterwards, a girl of ten, a grandchild of Mrs. B.'s, came running upstairs, calling out to her grandmother that the furniture in the backroom was "being lumbered about," and that some one must have got in; the child had heard the noise from the front room, but nothing to account for it could be found.

VARIOUS SOUNDS.

Next, Sarah B., a young woman of about twenty-two, heard a loud crashing, as of a heap of bricks thrown on the floor of the front room where she was sitting. Mrs. B. being rather deaf did not hear all the sounds mentioned, but she distinctly heard on one occasion what appeared to be a turning out of papers on the floor of the sitting-room; also, a loud heavy thud on the floor close to her, which she describes as "like the butt end of a gun," sharply grounded. She seemed to feel something moving about like a dog and brushing against her skirt, as she sat by the table. The most usual sounds, heard by the family in general, were knockings against the partition dividing the living-rooms from the entrance passage. These knocks were constantly given in a peremptory way, and the handle of the door (front-room) turned and shaken; on opening the door, nothing to account for the noises was seen. It should be stated, that, although the other cottage (half of the tenement) was empty for some little time, rumblings and draggings, as of the moving of furniture, proceeded from it on several occasions.

FOOTSTEPS.

The footsteps alluded to as having occurred on the first night continued at intervals during the whole of Mrs. B.'s tenancy; they were heavy steps, accompanied by the sound of a stick or crutch, and passed along the passage and up the stairs generally in the evening and the night. Mrs. B.'s son heard knockings at the head of his bed, in the room occupied by his brother and himself at the back. The front bedroom was occupied by Mrs. B., Sarah, and a little child of three, belonging to Mrs. B.'s eldest daughter, who went out as a nurse, returning occasionally to her mother's house. About this room footsteps continually seemed to move.

VOICES.

Several times the coverings were pulled off the bed when both of Mrs. B.'s daughters were sleeping in it, as if by some hand unseen. A rumbling on the floor as if a heavy body were rolling "like a cannon ball," alarmed them all one night. Another night Sarah B. heard voices in the back room, occupied by her brothers, which she describes as "a jangling;" she thought they were having an altercation, for the voices sounded angrily though she could distinguish no words. Next morning when she inquired if they had been quarrelling they were much surprised, and said that they had slept soundly the whole night, hearing nothing, and had, certainly, nothing to do with the sounds in question.

THE "OLD MAN."

In the front room the little grandchild was playing one day alone. She came down complaining that an old man was there, that he "came and pulled her skirt." More than once after this the child asked "why that old man came and looked at her over the foot of the bed?" When Mrs. B. was lying ill upstairs, the child, who was in the room, said that she saw the old man sitting there, and she ran down to Sarah B. crying, "Auntie, why don't you drive away the old man, he is sitting on Granny's chair leaning his hand on the table." The child was not frightened at first on seeing "the old man," but afterwards, when she seemed to realise that no actual person was visible, she was terrified on seeing this semblance.

THE WOMAN AND CHILD.

During Mrs. B.'s illness she saw, one winter evening, what she describes as the shadow, or projection, on the wall of a figure, a woman with her hair hanging down her back, holding an infant. Only half of this figure was visible. Mrs. B. has been questioned by several persons most searchingly as to this appearance, which she is positive in declaring was distinctly as described. She called Sarah to move the candle, to take away some clothes hanging behind the door, in case any shadows from these might have deceived her eyes; but, she states, that after trying vainly to discover any cause for this curious appearance, she saw it again during the course of the night.

THE MAN IN THE DARK COAT.

The only other figure seen by Mrs. B. was one afternoon, equally during the winter, she came out into the passage, where the footsteps were frequent, and saw a man of large build, in a dark coat, his back towards her. He moved towards the door into the yard, and disappeared. She called Sarah, and they opened this door, but found no one. There is no exit from this yard, which can only be entered from the house, by the door where the figure was seen.

A FEMALE NURSE.

Sarah B. came into this passage, one day, from the back room, and saw a female figure before her, moving towards the front room. At first she took it for her mother, but a glance showed her that such was not the case. The figure went into the doorway of the front room, stooped, as if to pick up something, and vanished. On following, Sarah saw no one.

THE GHOST OF CLOTHES.

A son of Mrs. B. went into the yard towards the washhouse one evening, and saw the lines hung with spectral linen, which shortly vanished. This is perhaps the most eccentric of the appearances, but I am informed that it had been seen by previous servants. Of this, however, I can give no direct evidence, the people having gone away, and it can only be said that the young man who dislikes the subject of the "hauntings" doggedly holds to his story of this odd experience.

The eldest daughter, who goes out nursing, asserts that while in bed one night she suddenly saw the vision of a large white sheet stretched out on the wall. It remained for some minutes, seeming as if fastened by two forks; then vanished.

THE EVIDENCE OF THE NEIGHBOURS.

Several neighbours heard the knockings on the partition on various occasions. On one occasion, six persons being in the front room, three of the number heard a "moaning" or "groaning" in the room. One day, while the B.'s were at tea, Sarah saw, through the open door, a white figure come down from the ceiling into the passage and melt away into the floor. She turned pale, and her mother asked if she were feeling ill. The girl told her mother that she had seen something strange.

TRYING TO DISCOVER THE CAUSE.

The repeated noises affected the nerves of the two women, who were generally alone with the little child, so that they took to sitting in the evenings with a relative who lived near, and only returning when the son came home late from his occupation. The whole family sat up for several nights in the hope of discovering some cause for the disturbances, but without result. They spoke to the landlord, who, not unnaturally, was vexed at such allegations; but, as Mrs. B. says, they do not pretend to say that the house is "haunted," only that they have had in it the experiences they describe, to whatever causes they may be due. Through the account given by a visitor at one house, who was interested on hearing of the phenomena, an agent of the S. P. R. came down and looked into the matter, noting the apparent good faith of the witnesses, and being especially interested in the naïve testimony of the little grandchild, but failing to gain personal demonstration as to the noises, &c.

JUST TOO LATE.

It is to be remarked, however, that Sarah B. started next day that almost directly after showing out Colonel ——, she came from the back room and found the floor-cloth of the diagonally-shaped passage, which was laid down in two pieces, the one crossing the other, completely taken up and neatly rolled up, the tacks being removed.

A PREVIOUS TENANT.

On the day of the agent's visit I met accidentally a former tenant of the cottage, a respectable agricultural labourer named W., of whom I inquired whether he ever heard any unusual sounds while he lived in the house. On his answering that he had done so, I suggested that without giving me any information he should presently meet Colonel —— at our house, and tell *him* anything he had to relate. W. came, an hour later, and stated that after five weeks' tenancy he gave up the cottage, and had been constantly disturbed by the knockings on the partition, these being so violent as to shake the pictures on the inner side; also the door had been thrown open, and on his shutting it, before he had time to go away, it was again pushed open after its handle had been turned, and with such force as to strike him sharply on the shoulder. He also spoke of ball-shaped lights seen upstairs, with no ascertainable cause, and said that his daughter, now dead, constantly complained of these lights, and once called him up, saying that light was showing from under his door, so bright that she was afraid of fire. He had no light in his room at the time.

LATER TENANTS.

June 16.—The tenant's succeeding the B.'s, who gave up the house nine months ago, in consequence of its unrestfulness, only remained a short time, and I was informed, at second-hand,

that they could scarcely sleep; they did not at any rate own to hearing noises, but said there was such an uncomfortable sensation when they attempted to get a night's rest. The man, I was told, "went and got drunk to see if that would do any good," but as such a circumstance is unfortunately not uncommon among the British democracy, I do not look upon it as a feature in the case. The next servants said they knew nothing of the supposed disturbances, but they soon left.

THE PRESENT TENANTS.

This morning I have interviewed the wife of the present tenant, named H. She is a young woman with little children, and "had heard that a man who lived there some time ago used to say the place was haunted, but she didn't believe in anything of the kind." On being told that it was no question of belief, but simply that I had heard there were noises in the house, and would feel obliged by her telling me any experiences of the sort. She said that they certainly had heard "voices" talking in the upstairs room, but no knockings. This corresponds to the "janglings" mentioned in an earlier paragraph. I do not expect to get any further evidence from Mrs. H., because the neighbours are mostly very sceptical, and laugh at any idea of abnormal sounds, so when my visit is mentioned it will probably be vain to inquire further. I am convinced that I have gathered all she has to relate.

(Signed) C. F. M., Member S. P. R.

WHAT TO THINK ABOUT IT.

There is the story, told at least without prejudice and without exaggeration. There are two ways of summing up evidence such as this. We may say on the one hand that the whole account rests on the personal veracity of a set of uneducated cottagers, unaccustomed to exact observation or careful statement, that the witnesses are mainly frightened women, and that there is no corroborative coincidence of any kind.

To this one can reply that education is not necessarily synonymous with candour, that in common details of everyday life, the uneducated, like children, are often more attentive to passing circumstances and more exact as to trivial incidents than are those whose minds are otherwise occupied; further, that both Mrs. B. and her daughters showed at least quite as much good sense in the matter as do most women, or men either, in similar circumstances, and that the corroborative coinidence exists mainly in "Christmas Numbers."

Its absence is, of course, the worst feature of the story, and one much regrets that no legend of crime connected with a crutch, a man in a dark coat, a woman with a baby, and the family "wash" has not been unearthed in the interest of the raconteur, to whom the story is at present useless. If it had, there would be plenty to say the story "was too good to be true," and that either it or the legend had been invented to add dramatic completeness to the other.

On the other hand the phenomena have been testified to in some form or another by Mrs. B., two daughters, a son, a grandchild of ten, and another of three; by several neighbours ("six at once" is a good "collective" example), by a former tenant of the cottage, and by two sets of later ones. The B.'s gave up the cottage, which appears to have otherwise suited them, at the end of little more than a year, three sets of successors have divided about nine months' tenancy among them, and their predecessors left at the end of five weeks.

The phenomena are audile, tactile, and visual. Four, if not more, different figures have been observed, and some of the manifestations alleged were of a kind as to which any assertion must be consciously true or false. One might, when drowsy, fancy a sheet upheld against the wall; it is conceivable that some effect of light and shade might produce an hallucination of speckled linen or of balls of light, echo might account for footsteps, and abstract fright might produce the sensation of "something queer" about the house, and a corresponding disinclination to sleep. But when reasonable beings say that their clothes were pulled off the bed, or that "something like a dog" brushed against their skirts, they must know whether they are inventing or not. Those who know Mrs. B. and her daughters are of opinion that they are not. Colonel Taylor told me himself that the child's evidence was given with every appearance of simple truth.

SOME GENERAL REFLECTIONS.

This paper is already too long, and I will not pause to draw a moral. If any one should care to know what I think about hauntings, and in what sense I understand that word, which need not convey a belief in actual return from a spirit world, any more than a ghost need mean "a departed soul," or a "message" need imply the active interference of those who have gone before. Are not these things written in BORDERLAND, Vol. I., page 523?

Of all departments of psychic inquiry this is perhaps the oldest, the most widespread, to many the most interesting. We are the heirs of all the ages, and in the chronicles of Egypt and of Assyria, of Greece and Rome, in the Sagas, and in the sacred books of the Hebrews and of the Hindoos, in the traditions of Australia and the West Indies, of the Incas and the Vikings, in every village of our own land, in the legends alike of families and of nations, we may read of hauntings, curiously persistent as to the type, strangely appealing in all ages, to individual conviction.

We are getting very expert in this *fin de siècle*; expert, above all, in the art of "explaining away." Thought-transference, subconscious activity, hypnotism, modern discoveries, all serve as texts for "explaining away."

Nevertheless, in Professor James's recent address to the Society for Psychical Research in England and in America, we find the following paragraph:—

"When I turn to the rest of our evidence, ghosts and all, I cannot carry with me the irreversibly negative bias of the rigorously scientific mind with its presumption as to what the true order of nature *ought to be*. I feel as if, though the evidence be flimsy in spots, it may nevertheless collectively carry heavy weight. The rigorously scientific mind may in truth easily over-reach itself. Science means, first of all, a certain dispassionate method. To suppose that it means a certain set of results that one should pin one's faith upon and hug forever, is easily to mistake its genius, and degrades the scientific body to the status of a sect."

X.

V.—THE TRUE BASIS OF THE NEW CATHOLICISM.

SOME FURTHER CONTRIBUTIONS TO THE DISCUSSION.

IN BORDERLAND for October, 1895, I published some reflections on recent efforts for reunion based on the published utterances of the Pope and the Archbishop of Canterbury, and pointed out that the true goal is a Catholicism that will be really Catholic, a unity that will be universal. On no narrow foundation can we hope to rear the Temple of the federated faith of man. And proceeding further, I ventured to suggest as the five points on which all men could agree to regard as the essence of the religion of humanity, the following:—First, the Fatherhood of God; second, the Brotherhood of Man; third, Redemption through sacrifice; fourth, the Ministry of unseen intelligences; fifthly, the future life in which the soul will have to answer for the deeds done in the body. Since the publication of that article there have been several noteworthy utterances that point in the direction of reunion on a wider basis than any which have been put forward by the advocates for the reunion of Christendom.

I.—THE ORIGINS OF CHRISTIANITY.

One of the most remarkable of these deliverances was the Address of the President of the Folk-Lore Society, Mr. Edward Clodd, the gist of which I reproduced in the *Review of Reviews*, with some introductory remarks, which seemed to me to indicate the line upon which the basis of the new Catholicism must be laid. A Catholic critic, writing in the *Month*, very severely censured Mr. Clodd, deriding his authority and quoting various opinions by eminent men which question his accuracy, and throwing more or less contempt upon his effort to indicate a folk-lore origin for the rites and ceremonies of the Roman Catholic Church. With this quarrel of sectarians I have nothing to do—I simply note it, and pass on. It is a matter of comparative indifference to me whether Mr. Clodd is as wrong about the Roman Catholic Church as certainly think he is mistaken about spooks. But the vital question is not whether Mr. Clodd accurately discerns the connection between certain myths and certain rites and ceremonies; the important thing is that he should direct our attention to this line of enquiry as that which is calculated to reveal to us the solid foundation upon which the creeds and ceremonies of all Churches ultimately rest. Here, however, is the article as it appeared in the *Review of Reviews*:—

THE STUDY OF TYPES AND SHADOWS.

In the olden days, when people believed that the world was about six thousand years old, and that the whole of the revelation of God to man was contained in the history of the Jewish nation, leading up to the birth of Christ and the founding of the Christian Church, it was of course natural that human attention should be concentrated on the study of the books which contained the history of the Jewish dispensation and the founding of Christendom. Whole libraries of books have been written on the types and shadows by which, in the patriarchal and Mosaic dispensations, the coming of Christ and the doctrines of Christendom were foreshadowed, and every time the Christian commentator was able to discover anything in Leviticus or Deuteronomy that fitted into the Christian doctrine, or that contained any germ of Christian rite or ceremony, he felt he had established more firmly the foundations of our creed. The discovery by a few, and the subsequent recognition by all, of the fact that this world is so old that six thousand or seven thousand years are but as yesterday, when it is passed, in the immensity of its history, have necessitated the reconstruction of the whole of our ideas about what may be called the types and shadows argument. It is now seen, even by those most reluctant to face the new situation, that the history of a nation living in a corner of the Mediterranean is too small a pedestal on which to place a world-religion; and if Christianity is the last word, or at any rate the latest word of the Divine mind in relation to man, the types and shadows which preceded it must be sought over a much wider range than the history of one tribe

THE EVOLUTION OF CHRISTIANITY.

In other words, if Christianity is the supreme outcome and supreme fruitage of Divine revelation to mankind, we must seek for the germ of its origin in periods far anterior to the Exodus, and in regions far more extensive than the territory which at present forms a fragment of the dominion of the Sultan of Turkey. Christianity, being a *parvenu* among the faiths of mankind, can only establish a claim to be the expression of the Divine mind that is immanent in nature and in man, which is, and was, and is to be the same, by proving its organic relation to all preceding creeds. It must represent not a brand-new revelation sprung upon the world out of the infinite, without connection with the innumerable faiths and rights by which universal man has from age to age endeavoured to communicate with his neighbour, but it must be proved to be the natural evolution of the vital element of the divine soul that is latent in each and all the creedal aspirations of mankind. Few things are so necessary from the point of view of the Christian polemic as the study of the origins of Christianity, which may be found in the immense region of legend, myth, tradition, and folklore, as well as the still more mysterious ground which is investigated by psychic researchers, and which we call the Borderland. Hence we welcome with gratitude the services rendered to the new method of presenting the types and shadows argument that we find in the address of Mr. Edward Clodd, President of the Folk-Lore Society, which is published in *Folk-Lore* for March.

FOLK-LORE AND THE CHRISTIAN SACRAMENTS.

Mr. Clodd's conception of folk-lore is exceedingly wide, for it embraces everything, including Borderland. And, of course, if the folk-lorist is to investigate everything from the religion of the Ancient Egyptians down to the authenticity of the latest ghost, no objection can be taken to his claim. But folk-lore, as ordinarily understood, is a mere segment of the realm in which the arguments for Christianity must be sought. Dreamland is as fertile a land for their discovery as the transactions of the Folk-Lore Society. The following is Mr. Clodd's own summary as to the help which the study of folk-lore gives to the Christian Church:—

"The rite of baptism cannot be satisfactorily explained without reference to barbaric lustrations and water-worship generally; nor that of the eucharist with-

out reference to sacrificial feasts in honour of the gods; feasts at which they were held to be both the eaters and the eaten. In the gestures denoting sacerdotal benediction we have probably an old form of averting the evil eye; in the act of breathing, the survival of belief in transference of spiritual qualities, the soul being, as language evidences, well-nigh universally identified with breath. The modern spiritualist who describes apparitions as having the "consistency of cigar-smoke," is one with the Congo negroes who leave the house of the dead unswept for a time lest the dust should injure the delicate substance of the ghost; and the inhaling of the last breath of the dying Roman by his nearest kinsman has parallel in the breathing of the risen Jesus on his disciples that they might receive the Holy Ghost.

"TRACES OF THE 'CULT OF THE DEPARTED.'

"In the offering of prayers for the dead; in the canonisation and intercession of saints; in the prayers and offerings at the shrines of the Virgin and saints, and at the graves of martyrs, there are the manifold forms of that great cult of the departed which is found throughout the world. To this may be linked the belief in angels, whether good or bad, or guardian, because the element common to the whole is animistic, the peopling of the heavens above, as well as the earth beneath, with an innumerable company of spiritual beings influencing the destinies of men. Well might Jews and Moslems reproach the Christians, as they did down to the eighth century, with having filled the world with more gods than they had overthrown in the pagan temples; thus echoing a complaint with Petronius, who lived in the reign of Nero, puts into the mouth of Quartilla, that 'the place is so densely peopled with gods that there is hardly room for the men,' while we have Erasmus, in his *Encomium Moriæ*, when reciting the names and functions of saints, adding that 'as many things as we wish, so many gods have we made.'

"RELICS, FEASTS, ETC.

"Closely related to this group of beliefs is the adoration of relics, the vitality of which has springs too deep in human nature to be wholly abolished, and whose inclusion within the province of folk-lore has warrant, whether we examine the fragments of saints or martyrs which lie beneath every Catholic altar, or the skull-bones of his ancestor which the savage carries about him as a charm. Then there is the long list of church festivals, the reference of which to pagan prototypes is but one step towards their ultimate explanation in nature-worship; there are the processions which are the successors of Corybantic frenzies, and, more remotely, of savage dances and other forms of excitation; there is that active belief in the Second Advent which is a member of the widespread group wherein human hopes fix eyes on the return of long-sleeping heroes; of Arthur and Olger Dansk, of Väinämöinen and Quetzalcoatl, of Charlemagne and Barbarossa, of the lost Marko of Servia and the lost King Sebastian."

II.—COINCIDENCES CHRISTIAN AND BUDDHIST.

A second very interesting article, which has appeared on the same subject, deals with the coincidences which exist between the Buddhist and the Christian religions. The article is written by Professor Max Müller in the *Fortnightly* for July. If Roman Catholic critics can deride the authority of Mr. Clodd, no intelligent man can gainsay the right of Professor Max Müller to be heard as an authority upon all the questions that he has made peculiarly his own. Professor Max Müller is not by any means a crank on the subject of coincidences, he has, indeed, rather taken the opposite line, his disposition being to minimise those coincidences which indicate a common origin for both Buddhist and Christian creeds. Hence the importance of his article in the *Fortnightly*. He originally delivered this paper as a lecture before the Royal Literary Society, and it bears so directly upon the point which we are now discussing, that I make copious extracts from his observations. He says:—

ABBE HUC'S DISCOVERY AND INFERENCE.

It was in 1845 that two Roman Catholic missionaries, Huc and Gabet, while travelling in Tibet, felt startled at the coincidences between their own ecclesiastic ritual and that of the Buddhist priesthood in Tibit. They pointed out, among other things, the crosier, the mitre, the dalmatic, the cope, the service with two choirs, the psalmody, exorcism, the use of censers held by five chains which shut and open by themselves, blessings given by the Lamas in extending their right hand over the heads of the faithful, the use of beads for saying prayers, the celibacy of the priesthood, spiritual retreats, worship of saints, fastings, processions, litanies, holy water—enough, it would seem, to startle any Roman Catholic Missionary. These coincidences were so extraordinary, nay, so revolting, in the eyes of Christian missionaries, that the only way to account for them seemed to be to ascribe them to the devil, who wished to scandalise pious Roman Catholics who might visit Tibet, and to that spirit of mischief they were accordingly ascribed.

THE NESTORIANS AND BUDDHIST RITUAL.

Now whatever we may think of mitres, copes, crosiers, and all the rest, we can hardly say that they are rational. This does not mean that they are contrary to reason, but simply that at present their reason has been forgotten, that they are petrified things, and that if we find mitres, copes, dalmatics, and crosiers in other countries, as, for instance, in Tibet, we cannot, as in the case of the fire-sticks, appeal to natural causes to account for the presence of the same or even very similar ecclesiastical vestments in the Church of Rome and in the temple of Buddha at Lhassa in Tibet. Unless we appeal to the devil, the very representative of unreason, we must appeal to history till we find a channel through which these purely ceremonial or traditional oddities could have travelled from Rome to Tibet. It would be mere sophistry to say that there was originally a reason for a mitre, for a cope, for a crosier, and for rosaries. No doubt there was, and these reasons are very instructive. But unless we can show that the same reasons existed in Tibet, we cannot escape from the conclusion that this large number of coincidences proves an actual historical communication between Roman Catholic and Buddhist priests.

And such a channel through which these old Roman Catholic customs could have reached Tibet, can be shown to have existed. It is an historical fact that Christian missionaries, chiefly Nestorians, were very active in China from the middle of the seventh to the end of the eighth century. Their presence and activity in China during those centuries are attested not only by the famous monument of Hsian-fu, but likewise by various Chinese historians, and we have no reason to doubt their testimony. The Nestorian Christians had monasteries and schools in different towns of China, and were patronised by the government.

THINGS COMMON TO ALL RELIGIONS.

Up to this point there is nothing in Professor Max Müller's paper, which would not be welcomed by the most orthodox and narrow-minded Christian. We are always ready to acknowledge coincidences, if by any chance we can prove they are the result of other people following our excellent example. It is unfortunately quite otherwise with most people when the cases are

reversed and evidence is produced proving that it is we who have been the borrowers, and Buddhism the source from which we have taken much that has been regarded as distinctively Christian. Yet it is not difficult to show that such a mood, however natural to a prejudiced man, is absolutely indefensible by reason, and is, indeed, directly counter to the broad philosophical conception of the origin of religion which alone commends itself to the thinking mind. As Professor Max Müller says:—

If religion is the natural outcome of the human mind, when brought face to face with that truly divine revelation which speaks to us with irresistible force from every part of nature, it would be strange, indeed, if we did not find certain coincidences between almost all the Sacred Books of the world. They exist, and they ought to exist, and be welcome to every believer in the dignity and destinies of the whole human race. We lose nothing by this recognition, nor does any truth lose its value because it is held not only by ourselves, but by millions of human beings whom we formerly called unbelievers.

We know that the ordinary commandments not to kill, not to steal, not to lie, not to commit adultery, nay, even the highest commandment of all, to love our neighbours as ourselves, and the warning not to do unto others what we do not wish others to do unto us, are shared by nearly all the great religions of the world. There can be no question here of borrowing as in the case of ecclesiastical vestments. The mere date of the Buddhist Canon would be a sufficient answer to such a supposition. Even such minor matters as confessions, fastings, celibacy of the clergy, and rosaries form part of that ancient Buddhism which we know from the Tripitaka, the Bible of the Buddhists.

COINCIDENCES THAT CAN BE EXPLAINED.

But it is perfectly possible to account for the origin of many of those things on perfectly natural grounds without implying any direct relationship between the two religions. On this point Professor Müller has often insisted, as he reminds us when he says:—

Many of the coincidences which have been pointed out between Christianity and Buddhism, such as Buddha's miraculous birth, the star over the house where he was to be born, the old Asita waiting for his advent, and dying after having prophesied the greatness of Buddha as the ruler of an earthly or of a heavenly kingdom, Buddha's temptation by Mâra, the number of his disciples, and his special love for one of them, Ananda, the many miracles ascribed to him, and his outspoken disapproval of miracle-working, all these can be accounted for without any borrowing on one side or the other, as I have tried to show in my "Gifford Lectures" (1890), vol. ii., pp. 390 *seq.* On these, therefore, I shall not dwell again, but shall be satisfied with laying before you some further evidence, particularly some parables or stories which occur in the Bible and in the Buddhist Canon.

THE JUDGMENT OF SOLOMON.

There are certain Buddhist stories which were writen before Christianity arose, and which bear so close a resemblance to the stories in the Bible that Professor Max Müller evidently strongly inclines to the belief that the Hebrew writers of the Old Testament or the Evangelists in the New, drew their inspirations from the Buddhist Canon. He says:—

The first is the story of the *Judgment of Solomon.* It is well known that this story occurs in the Buddhist Canon as translated into Tibetan (*Kandjur Vinaya*, vol. iii.). We read there of a man who had no children of his first wife, but one of his second wife, and in order to console his first wife, gave her the custody of the child. After the father's death, each of his wives claimed the child as her own, and when they could not agree they went before the wise Visâkhâ to settle the point. Visâkhâ being a woman, declared that she could not settle the point, but that the two mothers should try who could pull the child away from the other by main force. This was done, but as soon as the child began to cry, one of the women let go, and Visâkhâ declared at once that she was the real mother and gave the child to her. I confess that this story has always seemed to me more clever, more true psychologically than the judgment of Solomon, as we read it in 1 Kings iii. 16—28.

Of this, however, it may be said fairly enough the expedient of testing motherhood one way or the other, is so natural that it may have occurred in one way or another, simultaneously, to judges in all parts of the world.

SAMSON AND HIS FOXES.

The second instance which the Professor brings forward is a parallel, not between Christianity and Buddhism, but between the Biblical story and a custom of the ancient Romans. He says:—

The next story to which I wish to call attention is of a very different character. It is that of *Samson* and the foxes. We read in Judges xv. 4, that "Samson caught three hundred foxes, and took firebrands and turned tail to tail, and put a firebrand in the midst between the two tails. And when he had set the brands on fire he let them go into the standing corn of the Philistines, and burnt up both the shocks, and also the standing corn with the vineyards and olives." There is nothing corresponding to this in India, but it seems to me an equally surprising coincidence that in ancient Rome it was the custom on the 19th of April, the day of the Cerealia, to let foxes loose in the circus with torches tied to their tails.

Here again the common origin of both may have been natural, nor is there any need for supposing that there was any connection between Rome and Ancient Israel. This, indeed, Professor Max Müller suggests, as he hints Samson may possible have been a humanised Sun-god, and the ravages of the corn-field by foxes may have been symbolical of the ravages of the hot sun when it burnt the dew, and thus destroyed the harvest. Coming down to the New Testament there is, as is well known, the startling similarity between the teaching of Christ and of Buddha upon many subjects, and upon one in particular, the woman taken in adultery. But it is not quite so close as might have been expected from the English translation.

THE PRODIGAL SON.

Neither is there very great identity between the Buddhist and the Christian prodigal sons. Everyone knows the story in the gospels. This is the Buddhist story as told in the fourth chapter of the Saddharma-pundarika.

"A certain man went away from his father, and wandering from place to place he became poorer and poorer. The father, on the contrary, who also left his native place, grew richer and richer, and became a great man. One day the son, roaming about from place to place as a beggar, starved and ragged, passed the place in which his father was living. His father was sitting at the door, and at once recognised his son for whom he had been longing for years, but the son did not recognise his father. On the contrary, he felt frightened at all the splendour he saw and ran off. Then the father sent servants to fetch back his son, and without telling anybody that the beggar was his son, he gave him the meanest employment on his estate. And when he saw him clearing away the dirt in the house, the father disguised himself as a beggar so as to have some friendly talk with his son. When he found out that the poor beggar had become a good and honest man he told him he would treat him *like* a son, but still he allowed him to go on with his menial work. At last, when the rich man felt that his end was near, he made over all his wealth to the beggar, but even then he did

not tell him yet that he was his son. Only at the very end of his life, and when actually dying, he told him in the presence of all his friends that he was his son, his only son, for whom he had been longing all his life, and who now, after he had come back to him, might inherit all that was his."

Then follows the application. The disciples of Buddha have always been his sons, though ignorant of their sonship, and estranged from him while occupied with lower thoughts, till at last Buddha declared them to be his sons and heirs, and charged them to become teachers of the law.

WALKING ON THE WATER.

Having thus cleared the ground, the Professor gives the two cases he regards as the most significent of all. One relates to Peter walking on the water, the other to the multiplication of loaves and fishes.

The next case is to my mind much more startling, and the coincidence such that I doubt whether impartial judges could bring themselves to ascribe it to mere accident. It is the story of a pious layman who walks on the water while he is full of faith in Buddha, but who sinks as soon as his mind is turned away from him. We read in *Jâtaka*, 190 (vol. ii. p. 77):—

"One evening, on his way to Jetavana, he, the disciple of Buddha, came to the bank of the river Achiravati, when the ferrymen had pulled up their boats on the shore in order to attend service. As no boat could be seen at the landing-stage, and our friend's mind was full of delightful thoughts of the Buddha, he walked into the river. His feet did not sink below the water. He got as far as mid-river, walking as though he were on dry land; but there he noticed the waves. Then his ecstasy subsided, and his feet began to sink. Again he strung himself up to high tension, and walked on over the water. So he arrived at Jetavana, greeted the Master, and took a seat on one side. The Master entered into conversation with him pleasantly. 'I hope, good layman,' said he, 'you had no mishap on your way.' 'Oh, sir,' he replied, 'on my way I was so absorbed in thoughts of the Buddha that I set foot upon the river; but I walked over it as though it had been dry ground!' 'Ah, friend layman,' said the Master, 'you are not the only one who has kept safe by remembering the virtues of the Buddha.'"

In this case the mere walking on the water would not startle me so much, for among miracles this is not a very uncommon miracle. But walking on the water by faith, and sinking from want of faith, seems to be a coincidence that cannot be accidental.

THE MIRACULOUS MULTIPLICATION OF FOOD.

One more coincidence and I have done. You all know the parable of Christ feeding the five thousand with five loaves and two fishes, and there remaining over twelve baskets full. Well, in the 78th *Jâtaka*, as pointed out to me by Professor Estlin Carpenter, we read of Buddha receiving one cake in his alms-bowl, and after he had fed his five hundred brethren as well as his host and hostess, nay, all the people in the monastery, there were still so many cakes over that they had to be thrown into a cave near the gateway.

Here again there is, no doubt, some dissimilarity, but the similarity is far stronger, and requires some kind of explanation. We should remember that the Greeks also did not tell their ordinary fables exactly as the Hindus did, nor need the *Jâtakas* of Buddha be the mere copies of the New Testament parables, or *vice versâ*. Yet we could hardly deny that communication and exchange there must have been. The chapter of accidents may be much larger than we imagine, but when we have to deal with fully elaborated stories, with tales composed for a moral purpose, we can hardly fall back on mere chance.

That these coincidences exist between the Buddhist Canon and the New Testament has long been known to all Oriental scholars.

In these cases our natural inclination would be to suppose that the Buddhist stories were borrowed from a Christian source and not *vice versâ*. But here the conscience of the scholar comes in. Some of these stories are found in the Hinayâna Buddhist Canon, and date, therefore, before the Christian era. Scholars are at full liberty to prove that the date assigned to that canon is wrong. But if they cannot do that, and if all competent scholars are agreed as to its date, the question may now fairly be submitted to any English jury. Were these stories carried from India to Alexandria and Palestine, or were they not? We want a competent and impartial jury to decide.

THE ORIGIN OF BOTH STORIES.

It is probable that most of our readers will agree with me in believing that if once it is granted that the miraculous multiplication of food and walking on the water are nothing but perfectly natural phenomena to those who possess the secret of the occult world, there is not much difficulty in believing that both narratives are quite distinct, referring to separate occurrences which took place in different places. There are many other such parables or coincidences if we could but search the histories of all religions. Our point is that it is in Borderland, in the mysterious psychic realm out of which all great spiritual teachings come, that we have to discover the foundations of these stories, whether they are Buddhist or Christian. It is in Borderland that lies the key to all the creeds.

BUDDHA AS A CATHOLIC SAINT.

But I say of Professor Max Müller what I say of Mr. Clodd. He may be all wrong in his conclusions, but he is on the right road. He is directing our attention to the comparison between religions, and to an examination of the points that are common to all. Such study tends at least to charity, to the broadening of the mind, and to an increase of the sentiment if not of solidarity, at least of fraternity among all the religions of the world. May we not regard the fact that the old Catholic Church has actually enrolled Buddha himself as one of the saints of the Christian Calendar, as a fact of good omen pointing to the evolution of the real catholicism on whose world-wide platform the Roman Catholic faith will be but as a plank? The story of the canonisation of Buddha is thus told by Professor Max Müller.

The legend of Prince Josaphat, as told by John of Damascus, or some other writer of the seventh or eighth century A.D., was taken from the life of Buddha as told in the *Lalita Vistara*, a book belonging to the Mahâyâna canon. The Greek writer himself, whoever he may have been, admits that the story was told him by worthy and truthful men from India. Hence it cannot and should not be denied that under the disguise of St. Josaphat, Buddha has really, though unintentionally, been raised to the rank of a saint in the Roman Catholic Church. It is a pity, no doubt, that his bones should ever have been shown in a Christian church, for we know that Buddha's bones were burnt, and what remained of them was carefully deposited in sacred shrines in every part of India. But I can see no reason why Buddha, the Bodhisatva, under the name of Josaphat, a mere corruption of Bodhisatva, should not retain his place as a saint by the side of many others, and not always more saintly saints.

III.—THE FAITHS OF SAVAGES.

Another article, of which I give some account on another page, which bears indirectly upon the subject of the new Catholicism, is Miss Kingsley's article in the *Cornhill Magazine* on "Black Ghosts."

WEST AFRICANS AND THE SOUL.

In this paper she describes the beliefs of the West African natives as to the future life, and as to the need of the soul of man, in a fashion which justifies us in believing that we shall yet find a large store of material

for the evolution of the new Catholicism in the careful and sympathetic study of the superstitions—if you like—of savages, whose idea have hitherto never been attentively noted. In this, as Miss Kingsley reminds us, it will be well for us to remember the words of the greatest of ethnologists, Dr. E. B. Tylor, of Oxford, when he said:—

Few who will give their minds to master the general principles of savage religion will ever again think it ridiculous, or the knowledge of it superfluous to the rest of mankind Far from its beliefs and practices being a rubbish heap of miscellaneous forms, they are consistent and logical in so high a degree as to begin, as soon as even roughly classified, to display the principles of their formation and development, and these principles prove to be essentially rational, although working in a mental condition of intense and inveterate ignorance.

THE SHILLOOKS.

In the same magazine there is another article, the "Autobiography of the Captain of the 12th Soudanese Regiment," who was a naked Shillook savage on the Upper Nile, which comes as a somewhat startling illustration as to the identity of the fundamental beliefs of the world. The Shillooks are savage hunters, who roam the woods entirely naked, merely anointing their bodies with a preparation of cow dung and wood ashes to keep off the pest of insects; yet these naked savages have a conception of religion, which bears so close a resemblance to that of the Buddists, as to convince the *Spectator* that in ages past somebody's missionary must have preached Buddhism to the Shillooks.

This is what the Soudanese Captain Ali Effendi Gifoon says:—

Our religion was of the simplest. We only knew that we had been put in a country which we believed to be the finest in the world by some Power which we could neither see nor understand. Respect for the old was a marked feature in our constitution, and this led us on to believe that there was One, who was oldest and wisest of all, who had originally placed us where we were. We thought of this Being as Father of our grandfathers, and called him Go-ôk.

We had no idea of heaven or hell, but believed that when we died our bodies, having served their purpose, returned to nothing, while the spirits of the wisest and best, indefinitely commingling with those of the vast number of our fore-elders, became absorbed in the great Go-ôk, and helped to strengthen the ruling power of the Unknown.

There was no prayer or individual worship; but in each district there was one tukl, or conical-shaped hut, of better quality than the rest, where the cogyoor would commune with the Father Spirit when rain or fine weather or success in war was desired.

Commenting on this the *Spectator* says:—

The Shillooks even have a creed, about which we should have liked to hear a good deal more, for it is not without metaphysical subtlety. Indeed, if it is really a religion self-developed among naked savages, this autobiography is a great addition to our knowledge of the genesis of ideas, but we should suspect from its central tenet, that one of the Buddhist missionaries, of whom hundreds must, in the early days of that great creed, have wandered among all the brown peoples, had reached the valley of the White Nile, and had "converted" the Shillooks or their ancestors, who may have been more civilised than the present generation. At least, nothing can be less like either fetishism or Mahommedanism than the religion of which Ali Gifoon gives the following account. No man of Ali Gifoon's type could have invented that creed, and to meet with nearly pure Buddhism amid such a tribe and in such a locality is an occurrence of the strangest interest.

IV.—THE POPE "ON THE UNITY OF THE CHURCH."

The transition from the discussion of the unity of all religions and the establishment of the bases of true Catholicism upon the fine articles which are common to all religions, to the pottering discussion that is going on as to the relations between the Roman and Anglican church is almost grotesque. Lord Halifax, a good man of the ritualist school conceived the idea that it might be possible to secure from the Pope a recognition of the validity of Anglican Orders. After a good deal of interviewing of priests and bishops, he at last succeeded in discussing the matter with the Pope, who has ordered investigation into the matter. Thereupon Mr. Gladstone, conveniently ignoring the somewhat ferocious diatribes which he laid against the Pope in his paper on Vaticanism, announced the Pope's intention with an outburst of enthusiasm, which considerably scared many of his friends and admirers. A Nonconformist minister, who was perplexed by this latest demonstration of Mr. Gladstone's genius, asked him in amazement if he really wished to see the whole of Christendom under the sway and rule of the Pope. If he did not, why then should he discuss his opinion as to the validity of Anglican Orders or his sanction in particular of any form of ministry, as if it were a matter of such supreme importance. Mr. Gladstone replied as follows:—

I do not yet comprehend the mental process by which my paper has been alarming to anyone. My proposition is simply this: the more we, the separate bodies of Christians, are able to acknowledge as sound the truths or usages held by any of us, the more our common Christianity is strengthened. I will endeavour to illustrate. The Church of Rome recognises as valid (when regularly performed) baptism conferred in your Communion and ours. By this acknowledgment I think that Christianity is strengthened in the face of non-Christians. For baptism read orders (for the purpose of the argument), and the same proposition applies, and though, unhappily, in this case only to us and not to you, no harm, that I can see, is done to anyone else. The settlement of this matter is a thing of the likelihood of which I cannot even form an opinion, but I honour the Pope in the matter, as it is my duty to honour every man who acts as best he can with the spirit of courage, truth, and love.

No doubt, from this point of view, it would be a good thing if the Pope were to recognise the validity of Anglican Orders. The danger is that, by laying so much stress upon the value of his opinion as to English orders, you increase with one hand the obstacles to re-union, at the same time that you imperceptibly reduce them on the other. One of the chief obstacles in the way of Christian re-union in England, is the belief of High Churchmen that there is something of magical value in their orders. If the Pope were to admit that these orders were worth anything, it would tend to remove one of the most potent influences which tend to abate the spiritual pride and general uppishness of the Anglican clergy. Therefore it is possible that if the Pope's investigation did lead to the recognition of the validity of Anglican Orders, it might do more harm than good. But all fear that it would lead to the corporate re-union of the Anglican and Roman churches is quite chimerical. The Pope himself, being an honest and a good man, has lost no time in putting his foot down very emphatically on all illusions on that subject. His "Encyclical on the Reunion of the Church," which was issued at the end of June throughout the Roman Catholic world, is quite decisive on that point. In this document, which is entitled "On the Unity of the Church," we have the

latest ideas of the Pope as to how the union of Christendom can be brought about. He answers exactly as his predecessors answered, by asserting that there can be no union excepting by submission to the papacy. The following summary of the "Encyclical," which is taken from the *Daily News*, gives its gist clearly enough.

His Holiness commences by observing that, "It is sufficiently well known unto you that no small share of our thoughts and of our care is devoted to our endeavour to bring back to the fold, placed under the guardianship of Jesus Christ, the Chief Pastor of souls, sheep that have strayed."

His Holiness then offers up a prayer for unity, and proceeds to elaborate the following argument:—

For the salvation of mankind, God elected to use human co-operation, and established a visible Church. This Church was also indivisible:—

"Jesus Christ did not, in point of fact, institute a Church to embrace several communities similar in nature, but in themselves distinct, and lacking those bonds which render the Church unique and indivisible after that manner in which in the symbol of our faith we profess: 'I believe in one Church.'"

For One Church unity of faith is essential. What this is "is not to be ascertained by conjecture, but by the certain knowledge of what was done—that is, by seeking for and ascertaining what kind of unity in faith has been commanded by Jesus Christ." The inspired writings alone could not secure unity, for they would necessarily be subject to various and contradictory interpretations. To meet this danger, the "magisterium" (or teaching authority of the Church) was made perpetual:

"The Church, founded on these principles, and mindful of her office, has done nothing with greater zeal and endeavour than she has displayed in guarding the integrity of the faith. Hence she regarded as rebels, and expelled from the ranks of her children, all who held beliefs on any point of doctrine different from her own."

The first office, then, of the Church is to guard Christian doctrine and propagate it in its integrity and purity. But besides *faith, worship* is essential to the salvation of mankind. And, therefore, "the power of performing and administering the divine mysteries, together with the authority of ruling and governing, was not bestowed by God on all Christians indiscriminately, but on certain chosen persons." Those who deny this are schismatics, just as those who deny the unity of the faith are heretics.

The Pope then goes on to develope from the text, "Thou art Peter, and upon this rock I will build my church," the universal jurisdiction of the See of Rome.

"But since the successor of Peter is one, and those of the Apostles are many, it is necessary to examine into the relations which exist between him and them according to the divine constitution of the Church." The result of this examination is of course to show that the one essential in a bishop is union with Rome—"Bishops separated from Peter and his successors lose all jurisdiction":—

"It must be clearly understood that bishops are deprived of the right and power of ruling, if they deliberately secede from Peter and his successors; because, by this secession, they are separated from the foundation on which the whole edifice must rest. They are, therefore, outside the edifice itself; and for this very reason they are separated from the fold, whose leader is the Chief Pastor; they are exiled from the Kingdom, the keys of which were given by Christ to Peter alone. . . . No one, therefore, unless in communion with Peter can share in his authority, since it is absurd to imagine that he who is outside can command in the Church."

But what is the test of "Communion with Peter"? The answer is, Subjection to Rome:

"The Episcopal order is rightly judged to be in communion with Peter, as Christ commanded, if it be subject to and obeys Peter; otherwise, it necessarily becomes a lawless and disorderly crowd. It is not sufficient for the due preservation of the unity of the faith that the head should merely have been charged with the office of superintendent, or should have been invested solely with a power of direction. But it is absolutely necessary that he should have received real and sovereign authority which the whole community is bound to obey."

Having thus described the constitution by nature of the True Fold, the Pope concludes with "an appeal to sheep not of the fold":

"In what has been said we have faithfully described the exemplar and form of the Church as divinely constituted. We have treated at length of its unity; we have explained sufficiently its nature, and pointed out the way in which the Divine Founder of the Church willed that it should be preserved. There is no reason to doubt that all those, who by Divine Grace and mercy have had the happiness to have been born, as it were, in the bosom of the Catholic Church, and to have lived in it, will listen to Our Apostolic Voice—'My sheep hear my voice' (John x., 27)—and that they will derive from Our words fuller instruction and a more perfect disposition to keep united with their pastors, and through them with the supreme pastor, so that they may remain more securely within the one fold, and may derive therefrom a greater abundance of salutary fruit. But We, who notwithstanding our unfitness for this great dignity and office, govern by virtue of the authority conferred on us by Jesus Christ, as we look on Jesus, the author and finisher of our faith, feel Our heart fired by His charity. What Christ has said of Himself, We may truly repeat of Ourselves—'Other sheep I have that are not of this fold: them also I must bring and they shall hear my voice.' Let all those, therefore, who detest the wide-spread irreligion of our times, and acknowledge and confess Jesus Christ to be the Son of God and the Saviour of the human race, but who have wandered away from the Spouse, listen to Our voice. Let them not refuse to obey Our paternal charity. Those who acknowledge Christ must acknowledge Him wholly and entirely.

"And with the same yearning Our soul goes out to those whom the foul breath of irreligion has not entirely corrupted, and who at least seek to have the true God, the Creator of heaven and earth, as their Father. Let such as these take counsel with themselves, and realise that they can in no wise be counted among the children of God, unless they take Christ Jesus as their Brother, and at the same time the Church as their mother.

"Above all things, trusting in the mercy of God, who is able to move the hearts of men and to incline them as and when He pleases, We most earnestly commend to His loving-kindness all those of whom We have spoken. As a pledge of Divine grace, and as a token of Our affection, We lovingly impart to you, in the Lord, Venerable Brethren, to your clergy and people, Our Apostolic Blessing.

"Given at St. Peter's, Rome, the 29th day of June, in the year 1896, and the nineteenth of our Pontificate.

"LEO XIII., POPE."

There we have the last word of the Roman Church, and we need go no further for justification of a statement that it is impossible to find true Catholicism in the Roman communion. When the Pope can dare to declare of those who seek to have the true God, the Creator of Heaven and Earth, as their Father, that they can in no wise be counted as the children of God unless they submit themselves in all things to the absolute authority of the infallible Pope—for that is in plain English what the Pope means, when he says that they must take the Church as their mother—we need look no further for proof how far Romanism has strayed from the Catholicism for which the world yearns.

V.—THE PARLIAMENT OF RELIGIONS.

Mrs. Besant has begun a series of lectures at the Queen's Hall, on the "Religions of the World." She is labouring to bring into one synthesis all the religions of the world. She finds the greatest difficulty with the Mohammedans, but more study will probably show her the point of union between the Mohammedan and other creeds.

A committee was appointed when I was in Chicago to carry on the work begun by the Parliament of Religions. I have not heard lately as to the progress which it has made, but it is probable that a similar parliament will be held in Paris at the Great Exhibition of 1900. The significance of that parliament has never been adequately realised in this country. Mr. Haweis, who took the chair in the deliberations, describes briefly but vigorously what that parliament meant and what it taught. "Here, in Chicago," says he, "in the year of our Lord 1893, under Christian presidency, Hindu, Parsee, Chinese, Cingalese, Catholic, Protestant, met together for the first time in history, to rehearse their beliefs instead of to harp on their differences, to affirm instead of to deny, to construct instead of to destroy." For three times a day for sixteen days an excited crowd scrambled for the three thousand seats in the Hall of Columbia, where the parliament was held, and hundreds on each occasion were excluded for want of room. All who attended these earnest and enthusiastic meetings, seemed to feel that the Chicago religious demonstration, with its cosmopolitan Christianity and its practical plan for toleration, would leave a mark upon Christianity resembling, though different from, the new departure created by the Protestant Reformation. He says :—

But on the whole, the message to the world from the World's Parliament of Religions has been peace to all that are near and all that are afar off.

Indeed it is time to proclaim the essential unity of all religions —they conflict only in their accidents. The "Broken Lights" bear witness to the true Light which lighteth every man that cometh into the world—nay, are parts of that Light as much as the colours in the prism are parts of the sunlight. Henceforth to accept Christ the rejection of all the teachers that went before Him is not necessary, and to receive Christianity need not carry with it the dogma that all other religions are in all parts false.

Last, not least, people may feel together, even when they cannot think or believe alike, and there may be a "difference of administration," and yet "the same spirit." The brotherhood of man transcends all the "isms," even as Christ is greater than Christianity, and religion than the churches.

These are some of the voices from Chicago, which no scorn of the world can daunt, and no indifference of the Church will be able to silence.

In this connection I may notice in passing, not for the purpose of expressing my agreement with the thesis of the author, but merely to call attention to a remarkable little book that was sent me last month for review, *Le Vase Sacré*.* The object of the author is to prove the essential unity of the five great Aryan religions. He holds that the esoteric doctrine of all of them is the same. They worship the central fire and force of the universe. This fire is the living God known as Agni by the Hindoos, Athra by the Persians, and Christ among the Christians. M. Burnouf's theory is that the five great Aryan religions all sprang from a primitive doctrine elaborated in Central Asia in a country still ill-defined, but known as *Aryaque* by the learned. In this generation of creeds it is possible to distinguish two successive periods. The elder period includes the generation of three religions; the Vedic religion which, after a time, became Brahmanism. This was the religion of the S.-E.; in the S.-W., the Persian, or Mazdean faith sprang up, while in the W. we are confronted by Greek-Latin polytheism. The modern period saw the evolution of Buddhism and Christianity. M. Burnouf holds that Buddhism through the Essenes developed Christianity. His object in this little book is to trace, in the liturgies, mythologies, and creeds of the various religions, the perpetual recurrence of the central idea.

* "Le Vase Sacré, et ce qu'il Continent, dans l'Inde, la Perse, la Grèce et dans l'Eglise Chrétienne avec un appendice sur le Saint-Graal." By Emile Burnouf. Published by Bibliothèque de la Haute Science, 11, Rue de la Chaussée d'Antin, Paris.

VI.—THEOSOPHY AND ITS DIVISIONS.

I.—WHY NOT HEAL THE SPLIT?

IT is a curious illustration of the fissiparous tendency of the human mind, that at the time when the Christian Churches are talking of reunion, and expressing a yearning desire to heal the rent in the garment of Christian unity, the latest born of the religions, which is known as the Theosophical Society, is displaying exactly the opposite tendency. Instead of yearning for reunion, we have a fierce sectarian fervour, one of the strangest manifestations of which is the invasion of Europe by the president and leading officials of the Theosophical Society of America, which, displaying its emblazoned purple banner, is making a tour of Great Britain, before proceeding on its way to Egypt and India. The outside world, which is not theosophical, curls its lip with contemptuous scorn, and wonders why in the world it is that people who have set themselves to the somewhat arduous task of demonstrating the essential unity of all the religions of the world, cannot agree among themselves, so far at least as to keep each on their own side of the herring-pond. Of course, as long as Mr. Judge lived, it was possible to understand, however much we might deplore, the schism which rent the Society, but when Mr. Judge was called hence, an opportunity was afforded of healing the breach. There was no need to say anything concerning the dead, and over the grave of the fallen leader both sections of the Theosophical Society could have clasped hands, and, henceforth, presented to the world an united front. Unfortunately, in the Theosophical Society, there is to be witnessed exactly the same melancholy phenomenon with which we are all so familiar in the House of Commons. The Parnellites, instead of welcoming the opportunity afforded by the death of Mr. Parnell to re-unite the Nationalist ranks, became more furiously sectarian and schismatic after his death than they were before. In the name of the leader, whose one great achievement was the unification of the Irish Party, they have perpetuated division and exult to-day in the impotence of the Home Rulers, while bearing the name and professing to be inspired by the memory of the great leader who brought Home Rule to the very threshold of success. So it would seem that, among the American Theosophists, there is no disposition to bury the miserable strife which was associated with Mr. Judge's name. They have become more Judge-ite than Mr. Judge, and perpetuate indefinitely the controversy which divided them from the European section of the Theosophical Society. This is very deplorable. Whatever the Wisdom-Religion may have to say about it, ordinary common sense would dictate to a struggling minority charged with the propagandism of little understood truths to "let bygones be bygones," to bury the hatchet in the grave of the dead man, and standing shoulder to shoulder to confront the world with a concrete, palpable, indisputable demonstration of the reality of that brotherhood which Theosophy teaches. Instead of that, just as the Parnellites are practically carrying round the dead body of Mr. Parnell to poison the living politics of to-day, so it would seem we are to have the corpse of Mr. Judge kept circulating among the survivors to the no small detriment of the health of the body politic.

All these considerations seem objections enough to an outsider, but they appear to have little weight with the Crusaders, who are now in our midst. They are bent upon prosecuting their mission *coute que coute* and we can only recognise their resolution as another illustration that human nature in all ages is very much the same, and whether people call themselves Theosophists or Christians, they are cranks all the time.

II.—THE INVASION OF THE AMERICAN CRUSADERS.

THE leaders of the Judgeite Section of the Theosophists of America have crossed the Atlantic and are now touring round the United Kingdom before starting for India.

There does not seem to have been any attempt on the part of the American Crusaders to extend the olive branch to the European section of the Theosophical Society, whose territory they have thus invaded. Naturally the members of the Theosophical Society in the United Kingdom are not very much disposed to welcome with open arms such unceremonious invaders, nor can it be denied that the Theosophical Society has solid reasons for refusing to recognise the incomers. Mr. Judge they knew, and mourned bitterly over his backsliding from the great principle inscribed as the motto of the Theosophical Society, "There is no religion higher than truth." They rightly or wrongly believed that Mr. Judge had been detected in fraud, and had sadly but resolutely cast him out from their midst. The Crusaders are those who gathered around Mr. Judge when he seceded from the parent society, and formed another communion which practically has no other *raison d'être* than a belief in the integrity of Mr. Judge. As long as Mr. Judge lived, there was, of course, no possibility of rehealing these two sections, but with his death, if saner counsels had prevailed, the breach might have been healed. Apart from this original sin of the Crusaders, they have adopted a course which renders it impossible for the parent society to recognise them, as in any way true to the traditions of their founder.

When Madame Blavatsky lived in her body amongst us, she declared to all her disciples that, in her next re-incarnation, she would inhabit the body of an Eastern man, and she warned them to be on their guard against any assertions made by mediums or others, that they were controlled by her. Whatever H. P. B. lacked, she never wanted emphasis, and no one who knew anything of the founder of the Theosophical Society was left in any doubt as to her views upon this question. She declared that if anyone, after her death, should claim that she was speaking through them, they might be quite sure that it was a lie. Imagine, then, the feelings of H. P. B.'s disciples on being presented with an American Clairvoyant medium, in the shape of Mrs. Tingley, who is reported to claim that H. P. B. has re-incarnated in her, and that, therefore, she must be received with all respect, and must wield authority as if H. P. B. had come to life again. Apart from all question of what Madame Blavatsky said what she would or would not do after her death; apart also from the intrinsic improbability of the disincarnated soul of Madame Blavatsky dispossessing Mrs. Tingley of her soul, and establishing herself in the place of her predecessor, Mrs. Tingley has not yet presented any credentials which are calculated to make

any one who knew H. P. B. recognise her in the person of Mrs. Tingley. Now, Madame Blavatsky was a person who could not easily be mistaken for another. If, therefore, the spirit of H. P. B. be now dwelling in the body of Mrs. Tingley, all that the charitable can say is, that H. P. B. has suffered so marvellous a change since her decease, that her own sister would not know her. The re-incarnation of H. P. B. in Mrs. Tingley is the second differentiating note between the Crusaders and the Theosophical Society. The first article of faith being that Mr. Judge was not guilty of fraud, it was, perhaps, necessary to have a second article equally incredible, and, therefore, it has been found in the declaration that Mrs. Tingley is H. P. B. re-incarnated.

The objection taken to these two fundamental documents of the Crusaders are so grave that it is hardly worth while to refer to other points which stand in the way of re-union. The Theosophical Society of London, although not disposed to conduct propaganda quietly as befits serious persons engaged in scientific investigation of occult problems, has but scant sympathy with an attempt to introduce what may be regarded a kind of Salvation Army proceeding into the Theosophical Society. Mrs. Tingley with her purple, embroidered banner, and sensation boom, creates at headquarters, in Avenue Road, the same kind of shudder that General Booth, with his drums and his cymbals, his banners and his bands, produces in Lambeth Palace. That, however, is a detail. If the seceding members of the Theosophical Society, who have organized themselves as Crusaders, under the purple banner of Mrs. Tingley, would be content to drop all reference to Mr. Judge, and to cease to assert that Madame Blavatsky has done that which she declared she would never do, there might be hopes of re-union. As it is the split seems destined to grow wider and wider.

Fortunately, for the sake of avoiding confusion, the American secession branch has adopted a title by which they can be plainly marked out from the body from which they spring. Henceforth there will no longer be two Theosophical Societies, each claiming to be the genuine and only original society, but there will be one Theosophical Society, and there will be a company of Theosophical Crusaders, and the Crusaders will be easily distinguished. They differ from the Theosophical Society, which retains the motto, "There is no religion higher than truth," in that they are the followers of Mr. Judge, and, secondly, they differ from the Theosophical Society, which was founded by Madame Blavatsky because they maintain that Madame Blavatsky has done exactly that which during her life she declared she never would do. The world is wide, and Theosophists are few. It does not, therefore, matter very much what the little band from America may do, but for convenience of classification, and the avoidance of confusion it is well to know where we are.

III.—DEATH OF MR. W. Q. JUDGE.

THE *Theosophical Forum* of April thus announces the death of Mr. Judge:—

DEATH OF WILLIAM Q. JUDGE.

The President of the Theosophical Societies in America, Europe, and Australasia, our trusted teacher and friend, passed away on the 21st of March at about nine o'clock in the morning. His death was painless and put an end to a long and desperate fight for life, sustained unwavering until recovery was seen to be impossible.

Some people will doubtless repeat the forebodings that followed the death of H. P. B., prophesying the collapse of the Theosophical Society; but the soul and power that she left in the work, and that became increasingly manifest after she had left us, proved that physical presence is not necessary to maintain that real influence which is primarily spiritual and mental. The influence exercised by William Q. Judge was of the same order. The fibres of his being were interwoven with those of the Society. Death cannot destroy that strong pillar of support. He died as he had lived—for the Society; died as he had lived—upright; and although we must regret that such a sacrifice was necessary, the fact remains that it was not thrown away, for the hundreds that loyally remained with him in the hour of the Society's trial and of his greatest fight will remain unshaken as the wedge by him driven far into the next century on inner and real planes. The work of the Society and of this magazine will continue as before. The same policy and purpose will be pursued as hitherto. But more than ever will the success of both depend upon individual members throughout the world. Let that be remembered, and William Q. Judge's one hope and ambition will be realised.

THE CREMATION.

The proceedings at the cremation of the body of W. Q. Judge were of the simplest possible order. He died on Saturday morning. All day Sunday the body lay in state at his residence, 325, West 56th Street, in the room in which he died. On Monday it was conveyed to 144, Madison Avenue, at noon, at which time the ceremony was to take place in the Aryan Hall.

Addresses were then made by Messrs. Wright, Hargrove, and Jas. Pryse.

Mr. Hargrove, in his speech, gave a short account of the death of our friend and teacher. "You all know quite well that his illness was a long one. You will know that as long as he thought it his duty to struggle for life, he fought the battle—a battle that none of us could have fought. He fought for life from day to day, from minute to minute, till he knew that the battle was over; not lost, but gained in the truest sense. He tried various climates to see if his illness could be cured by any change of air, and then he returned to New York, knowing that death was certain, and preferring to die in this city of his adoption than elsewhere.

"In the hour of his death he was surrounded by friends, and by every possible solace. He was nursed to the last by a faithful and devoted wife. His death was painless. He told me himself very shortly before he died that for several days past he had been very little in his body, and certainly when the last breath of life left it he was not there; he was looking on at all that was taking place.

"One person who had been constantly with him during the last weeks of his illness, but who was absent when the moment of departure came—a person who loved him with a perfect love —cried out 'Thank God that he is dead,' on being told of what had happened. And this feeling must be shared by all who know how much he suffered before he left us. So much for the dead. Now for the living.

"His last message to us was this: 'There should be calmness. Hold fast. Go slow.' And if you take down these words and remember them, you will find that they contain an epitome of his whole life-struggle. He believed in Theosophy and lived it. He believed because he knew that the great Self of which he so often spoke was the eternal Self, was *himself*. Therefore he was always calm.

"We can now afford to console ourselves because of the life he lived, and should also remember that this man, William Quan Judge, had more devoted friends, I believe, than any other living man; more friends who would literally have died for him at a moment's notice, would have gone to any part of the world on the strength of a hint from him. And never once did he use that power and influence for his own personal ends; never once did he ask any one for a cent of money for himself; never once did he use that power, great as it was not only in America but

in Europe, Australasia, and elsewhere as well, for anything but the good of the Theosophical movement.

"A last word: a few days before his death he said to me, 'There is no need to worry, for even if I die the movement *is* a success.' It *is* a success; but it is for us to make use of this success; and I think that if we want to pay a tribute to the life and final sacrifice of W. Q. Judge, we can best do so by carrying on the work for which he lived and died."

The body was then carried out of the Hall and conveyed to the crematory at Fresh Pond. About eighty members gathered in the little chapel attached to the crematory while Mr. Wright read over the coffin a few words addressed by W. Q. Judge to a friend two years before, when seriously near death:

"There is no room for sorrow in the heart of him who knows and realises the Unity of all spiritual beings. While people, monuments, and governments disappear, the Self remains and returns again. The wise are not disturbed; they remain silent; they depend on the Self, and seek their refuge in it."

The body was then cremated.

IV.—THE CONVENTION.

THE Judgeite seceders from the Theosophical Society, held their annual convention in New York, April 26th, 27th.

They have elected a young man, Mr. Ernest T. Hargrove, as their President. A former spiritual medium and clairvoyant, by name Katherine Alice Tingley, who claims to have been bosom friends with H. P. B. 1200 years B.C., when both were incarnated in Egypt, is, however, the grand Panjandrum of the cause. Her first husband was a detective, her second is a clerk in the White Lead Company's office in Brooklyn.

According to Mr. Hargrove she is—

The new adept. She was appointed by Mr. Judge, and we are going to sustain her, as we sustained him, for we know her important connections in Egypt, Mexico and Europe.

At the convention two decisions were reported, both indicating a determination to break out in new directions. The first was the decision to establish a new college of occultists somewhere on the mountain tops in America. A board of thirteen trustees is to administer the money raised for this institution. Dr. Keightley, of 62, Queen Anne Street, Cavendish Square, is the London Trustee.

According to the *New York Press*:—

"Fifty-five hundred dollars was subscribed for the new sehool without solicitation, and enough subscriptions of money and material were promised to make the total amount about $35,000. An architect promised to furnish the plans, free of charge, and an engineer agreed to undertake the supervision of the work. An electric light system and the necessary fixtures and a printing office were also offered free of charge.

"The exact place is a secret known only to the illuminati. But it is known that the site is on a mountain in the West.

James M. Pryse, an occultist of a high degree, said:—"The university for the study of the greater mysteries will be on an elevation, in order to obtain a clear atmosphere and an equable climate. Such schools already exist in other parts of the world, and have existed for centuries. I have visited one in Peru and one in Mexico.

The second new departure was the proclamation of a crusade to teach the world—the benighted old world which has hitherto only sat at the feet of H. P. B., Colonel Olcott, and Mrs. Besant, what theosophy really is. In order to encourage the Crusaders they were presented with

A purple silk banner. It was about five feet square, with gold tassels at the ends of the pole it was hung on, and it bore this legend:—"Truth, light, liberation for discouraged humanity."

Mrs. Katherine Tingley thus declared the reason for the Crusade:—

The time has come, and some of the students of Theosophy are going abroad to teach the wisdom of their belief. They go to prepare a way for those who will come later, and each is trained for particular climes and kinds of people. The itinerary of the crusade, she said, is New York to Liverpool, London, and Dublin, where mighty meetings are to be held, thence to many other English cities and towns, thence to Egypt for three weeks and to India for three months, thence elsewhere. This crusade, she went on, will have to be practical. No one knows what the human soul is seeking. This soul is not in man; it is man. The world must wake up and know that. It must be determined and substitute the will for the feeble wish. Let there be light.

They began their crusade in the Queen's Hall, London, July 3rd.

The number of Theosophists in this country who adhere to the Judgeite crusaders, is said to be under 250.

The Theosophical Crusade to the Old World does not meet by any means with the approval, even of the faithful remnant who adhered to Mr. Judge. Mr. R. D. Wade, who was one of those who resigned his membership on account of recent developments, in sending in his resignation, gave the following reasons:—

I believe that those who profess to be searchers after truth should denounce at all times all that wear the mask of trickery. I cannot accept the antics of a "veiled prophet" as the inspiring presence of a wise adept; nor can I believe that any circumstances would induce or compel a mahatma to hide his face behind a cotton sheet. I believe that credulity is taking the place of reason in the society, and that the occult reader must be suffering from like degeneracy, since he is we are told being handled with care in order to save him from the thought waves of the world. The principle of selfishness is being introduced in the society to take the place of altruism. The sugar plum called an "occult college" is being held out to the faithful who will donate the requisite cash to pay for the establishment of the same, and then support its founders and teachers. This is applying commercial principles with a vengeance to occultism.

The object of inculcating credulity and selfishness is now, and is always, for the purpose of benefittng a certain few. Who can that few be in this case? Are they the "crusaders," who wish a foreign tour at the society's expense, ostensibly for the purpose of collecting material for a "school for the revival of the lost mysticism of antiquity?" Perhaps the New York headquarters can give enlightenment, but to me the whole thing savors too much of the plan "drop a dollar in the slot and get a degree of occultism." Credulity brings dogma and already the society shows that it is rapidly drifting upon the rocks of creed and intolerance against which the noble founder, Madame Blavatsky warned it.

V.—THEOSOPHY IN THE UNITED STATES.

MR. HARGROVE, the new president of the American Theosophical Society, writes in the *North American Review* for June a somewhat jubilant account of the present condition of Theosophy in the United States.

THE OBJECTS OF THE SOCIETY.

Mr. Hargrove says:—

The Society has three objects, only the first of which is binding upon all members. That first object is "to form a nucleus of universal brotherhood without any distinctions whatever." All who join our ranks must subscribe to that object, while the two sub-idiary objects are optional, though widely followed by members. These subsidiary objects are: the study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study; and the investigation of the unexplained laws in nature and the psychical

powers latent in man. Our platform is consequently as broad as it could possibly have been made.

Theosophy in all ages has claimed that truth is not the special property of any one sect. It has always stated that the inner teachings of Jesus, Buddha, Krishna, of the various Zoroasters, and the teachings of the Mysteries wherever situated, were one and the same, and that evidence of this may be found in the symbolism and in the sacred books of the world.

The sacred books of the world tell the same story, and instead of being opposed to each other as is generally imagined, they are but different presentations of the same eternal verities.

ITS PRESENT STRENGTH.

All that, however, is an old story. What Mr. Hargrove has to say that is new is that the death of Mr. W. Q. Judge has no more destroyed the Theosophical Society in America than the death of Madame Blavatsky destroyed it in Europe. Mr. Hargrove says:—

On March 21 of this year W. Q. Judge died, and yet at no period in the history of the movement has the Society in America been so united in purpose, so strong in action, so far-reaching in its influence as at present. The Convention held in New York April 26 and 27, only five weeks after Mr. Judge's death, most amply proved this. Delegates attended from branches of the Society in all parts of the United States. Several came from Canada. Over one hundred attended from the neighbourhood of Boston alone, and from California, Georgia, Indiana, and other states north, south, east, and west, came delegates who were united absolutely in aim and in their devotion to the cause. As evidence of this it is only necessary to state that every measure adopted by the Convention received a unanimous vote.

Properly understood, that Convention was a perfect justification of Mr. Judge's life and work, and the unity that then prevailed, and which continues to prevail, should show the world that Theosophists not only know what they want, but know how to get it and will get it. The actual force of unity is but little understood. The world has so few opportunities to study its action practically! But I believe that ten men or women acting in perfect unity, without thought of self or of personal ambition or jealousy, could sway the destiny of a great nation within a few years. There are many thousands of Theosophists in this country who are united in that way. Is it to be wondered at that we feel certain of success?

On April 26 of this year there were *one hundred and eight* chartered and active branches of the Society in America.

THE GOOD WORKS OF THE THEOSOPHISTS.

Mr. Hargrove does not say how many of those chartered and active branches are in reality centres of activity. Theosophists, like other agencies, are often much more on paper than they are in fact. Mr. Hargrove, however, puts the best colour on everything, and he thus describes what has been done by Theosophists outside the ordinary limits of propaganda:—

Much practical work on original lines is being carried on. All of the enterprises undertaken by members of the Society are marked by their non-sectarian and liberal character. For instance, some ladies in Buffalo, members of the Society in that city, instituted some time ago what is called the "Wayfare" for women. Here women are given a night's lodging for either a nominal sum or an hour's work, and no questions are asked them as to their religious views, their occupation, or previous place of residence, as is usually done in similar institutions, where such women are sometimes turned back into the streets if their replies are not considered satisfactory.

In the poorer parts of New York "Brotherhood Suppers" have been instituted, which are well attended, and for participation in which a small payment is exacted. These suppers are followed by discussions in regard to brotherhood.

In various parts of the country special work is being done in the prisons, and in the State prison in San Francisco the Sunday lecture on Theosophy has an average attendance more than four times larger than that of any religious service held in the prison.

But the greatest work that the Theosophical Society in America is doing at the present time lies in this. It is calling attention to points of similarity between different beliefs, instead of to their points of difference; it is insisting that brotherhood is a fact in nature, as well as an ideal condition; it is changing the whole trend of modern thought, guiding it toward a religious science and a scientific religion, and in all other ways it is liberalizing and elevating the minds and the hearts of men.

Lucifer, speaking of the position of theosophy in the United States, admits that the schism fills the western horizon with gloom.

But over against this dark and saddening background some more cheering facts stand out the brighter for the contrast. First, and above all, comes the strengthening in moral fibre and fearless honesty, which is already perceptible throughout the Society. And then even in the history of the past year in America not a little may be found that is both cheering in the present and encouraging for the future. The American Section now consists of fifteen Branches, several of those existing in the same neighbourhood having consolidated. The number of newly admitted members is as great as we could expect, though naturally sorely shrunken as compared with the years which preceded our late troubles.

A "BORDERLAND" FOR GERMANY.

Dr. Franz Hartmann writes me stating that, for some time he has been endeavouring to found a periodical after the pattern of BORDERLAND in Germany. Dr. Hartmann is good enough to speak very cordially concerning the two qualities of BORDERLAND, which we have always endeavoured to maintain, namely its interest and its impartiality. Should any of my German subscribers sympathise with Dr. Hartmann's idea and wish to co-operate with him in such an enterprise, his address is Hallein, Austria. A good metaphysical journal, the Doctor thinks, is much needed, but the soil in Germany is hardly prepared for it.

HEALINGS BY HANDKERCHIEF.

I continue to receive applications from correspondents who send me handkerchiefs to be impressed with the healing magnetism of the psychic, who expressed his willingness to submit to such a test. I think it may fairly be said that it is not worth while carrying that test on any further. In a few cases, those who sent the handkerchiefs profess to have received relief, but the great majority of the handkerchiefs did no good. Yet almost one of the last letters I have received, from a clergyman in the Church of England, runs as follows:—"Your kind therapeutic friend may be glad to hear that the cure by handkerchief of chronic rheumatism in the left hip, has been now for some time complete, and has been permanent."

VII.—THE PROGRESS OF PSYCHICAL RESEARCH.

(1.) PROFESSOR WILLIAM JAMES ON THE WORK OF THE S. P. R.

THE address of the late President of the Society for Psychical Research was read at the January meeting at Westminster Town Hall; but, as it is but just published, we have not been able to present any earlier account of what is really a very important document.

It bears more resemblance to the usual type of the presidential address of a learned society than those which have preceded it; partly, no doubt, because the society bears increasing resemblance to other learned Societies as to the work it has accomplished, the position it has achieved, and the general recognition it has obtained; partly too, because, from his prominent position on the other side of the world, Professor James is able to regard the work of the London Society with an added sense of perspective not to be arrived at by those who are among us, and who look on from a nearer point of view.

All readers of Professor William James' valuable volumes upon Psychology, as well as all who know anything of the value of his personal observations and investigations in matters of Psychical Research, must have felt that the choice of such a President reflected the utmost honour upon the Society. Now that the office has become one of more frequent appointment, one trembles from year to year at the prospect of the next election; so few, so very few, are there whose position, social and scientific, entitle them to occupy the Presidential chair. It is, too, earnestly hoped that some prominent names will shortly be added to the list of Vice-Presidents, or our choice will be fatally reduced, especially if we should be compelled to subtract the two noblemen and a bishop, all of whom would be undoubtedly cordially welcomed, should they be willing to hold office.

Professor James opens with something like an apology for the fact that his address cannot follow quite the usual lines of such scientific reports, for so small is the body of real workers in the field, that an annual stock-taking is barely necessary.

THE LITERARY WORK OF THE SOCIETY.

Looking back, however, on our whole dozen years or more of existence, one can appreciate what solid progress we have made. Disappointing as our career has doubtless been to those of our early members who expected definite corroboration or the final *coup de grâce* to be given in a few short months to such baffling questions as that of physical mediumship, to soberer and less enthusiastic minds the long array of our volumes of *Proceedings* must suggest a feeling of anything but discouragement. For here, for the first time in the history of these perplexing subjects, we find a large collection of records to each of which the editors and reporters have striven to attach its own precise co-efficient of evidential value, great or small, by getting at every item of first-hand evidence that could be attained, and by systematically pointing out the gaps. Only those who have tried to reach conclusions of their own by consulting the previous literature of the occult, as vague and useless, for the most part, as it is voluminous, can fully appreciate the immense importance of the new method which we have introduced. Little by little, through consistently following this plan, our *Proceedings* are extorting respect from the most unwilling lookers-on, and I should like emphatically to express my hope that the impartiality and completeness of record which has been their distinguishing character in the past, will be held to even more rigorously in the future. It is not as a vehicle of conclusions of our own, but as a collection of documents that may hereafter be resorted to for testing the conclusions and hypotheses of *anybody*, that they will be permanently important. Candour must be their very essence, and all the hesitations and contradictions that the phenomena involve must appear unmitigatedly in their pages.

EXPERIMENTS AND ITS ACHIEVEMENTS.

It may surprise the lay reader to know that though the establishment of the theory of Thought Transference is one of the great achievements of the Society for Psychical Research, it has in the matter of experiment yielded less abundant return than was expected. Experiments have been published on over thirty subjects, many of them strikingly successful; nevertheless the evidence is less voluminous than might have been expected. Professor James may be considered to hint at the deduction to which the less critical mind will readily leap, that these things are not to be done by the first comer, that, as Mr. Myers would say, it is "a question of faculty," and that the non-success of experiments may only prove, not that the theory is a failure, but that the material is unsatisfactory.

SPONTANEOUS PHENOMENA AND THEIR VALUE.

This he, in a degree, admits when he says:—

Meanwhile, we can only point out that our present data are strengthened in the flank, so to speak, by all observations that tend to corroborate the possibility of kindred phenomenon such as telepathic impression, clairvoyance, or what is called "test-mediumship." The wider genus will naturally cover the narrower species with its credit.

In short, everything seems to point to the fact, well understood by those who have any personal experimental knowledge of such things, to those who speak from within and not from without, who themselves play the game, and not merely look on, that *the best results are not those which are arrived at by experiment.*

Experiment in some degree is desirable, perhaps necessary, but incomparably the best phenomena are spontaneous. If this fact were once understood and admitted, we should rid ourselves of much foolish opposition from the outside, much silly chatter which passes for criticism, and of a large proportion of those whose presence has long withheld Psychical Research from being, in many quarters, a reputable study—the average paid Mediums. Psychical phenomena, except of the most inferior quality, are not to be produced "when the bell rings" any more than are those of the musician or the poet or the sculptor.

PROOFS OF PROGRESS.

In the record of spontaneous phenomena, Professor James considers that we have made solid progress.

First of all we have that masterpiece of intelligent and thorough scientific work—I use my words advisedly—the Sidgwick Report on the Census of Hallucinations. Against the conclusion of this report, that death-apparitions are 440 times more numerous than they should be according to chance, the only rational answer that I can see is that the data are still too few, that the net was not cast wide enough, and that we need, to get fair averages, far more than 17,000 answers to the Census-question. This may, of course, be true, though it seems

exceedingly un'ikely, and in our own 17,000 answers veridical cases may have heaped themselves unduly. So neither by this report then, taken alone, is it absolutely necessary that the sceptic be definitively convinced.

STRENGTHENED IN THE FLANK.

But then we have, to strengthen *its* flank in turn, the carefully studied cases of "Miss X." and Mrs. Piper, two persons of the constitution now coming to be nicknamed "psychic" (a bad term, but a handy one), each person of a different psychic type, and each presenting phenomena so chronic and abundant that, to explain away the supernormal knowledge displayed, the disbeliever will certainly rather call the subjects deceivers, and their believers dupes, than resort to the theory of chance-coincidence. The same remark holds true of the extraordinary case of Stainton Moses, concerning which Mr. Myers has recently given us such interesting documents. In all these cases (as Mr. Lang has well said of the latter one) we are, it seems to me, fairly forced to choose between a physical and a moral miracle. The physical miracle is that knowledge may come to a person otherwise than by the usual use of eyes and ears. The moral miracle is a kind of deceit so perverse and successful as to find no parallel in usual experience.

A FAGGOT OR A CHAIN?

As Mr. Lang once said "in another place," we perpetually accept evidence against the spook which we should consider very insufficient in his favour. Professor James reviews this position from the point of view of a specialist in Psychology.

But the oftener one is forced to reject an alleged sort of fact by the method of falling back on the mere presumption that it can't be true because, so far as we know Nature, Nature runs altogether the other way, the weaker does the presumption itself get to be: and one might in course of time use up one's presumptive privileges in this way, even though one started (as our anti-telepathists do) with as good a case as the great induction of psychology that all our knowledge comes by the use of our eyes and ears and other senses. And we must remember also that this undermining of the strength of a presumption by reiterated report of facts to the contrary does not logically require that the facts in question should all be well proved. A lot of rumours in the air against a business man's credit, though they might all be vague, and no one of them amount to proof that he is unsound, would certainly weaken the *presumption* of his soundness. And all the more would they have this effect if they formed what our lamented Gurney called a faggot and not a chain, that is, if they were independent of each other, and came from different quarters. Now our evidence for telepathy, weak and strong, taken just as it comes, forms a faggot and not a chain. No one item cites the content of another item as part of its own proof. But, taken together, the items have a certain general consistency; there is a method in their madness, so to speak. So each of them adds presumptive value to the lot; and cumulatively, as no candid mind can fail to see, they subtract presumptive force from the orthodox belief that there can be nothing in any one's intellect that has not come in through ordinary experiences of sense.

PHYSICAL PHENOMENA REVIEWED.

The Hodgson-Davey experiments and the Eusapia Paladino business are dismissed by the President as at once a warning and an encouragement. As against these he balances the new documents concerning the physical miracles of Mr. Stainton Moses, and the valuable reflections upon them and kindred matters which the Society owes to the industry not less than to the genius of Mr. Myers.

GHOSTS AND HAUNTINGS.

Speaking next of that universally popular branch of psychic phenomena, ghosts and disturbances in haunted houses, the late President of the Society for Psychical Research makes a characteristically liberal personal confession.

I am not ashamed to confess that in my own case, although my *judgment* remains deliberately suspended, my *feeling* towards the way in which the phenomena of physical mediumship should be approached has received from ghost and disturbance-stories a distinctly charitable lurch. Science may keep saying: "such things are simply impossible;" yet, so long as the stories multiply in different lands, and so few are positively explained away, it is bad method to ignore them. They should at least accrete for future use. As I glance back at my reading of the past few years (reading accidental so far as these stories go, since I have never followed up the subject) ten cases immediately rise to my mind. The Phelps-case at Andover, recorded by one of the family, in *McClure's Magazine* for this month; a case in China, in Nevius's *Demon Possession*, published last year; the case in John Wesley's life; the "*Amherst Mystery*" in Nova Scotia (New York, 1888); the case in Mr. Willis's house at Fitchburg, recorded in *The Atlantic Monthly* for August, 1868 (XXII., 129); the Telfair-Mackie case, in Sharpe's *History of Witchcraft* in Scotland; the Morse case, in Upham's *Salem Witchcraft*; the case recounted in the introduction of W. v. Humboldt's *Briefe an eine Freundin*; a case in the *Annales des Sciences Psychiques* for last year (p. 86); the case of the carpenter's shop at Swanland, near Hull, in our *Proceedings*, Vol. VII., Part XX., pp. 383—394. In all of these, if memory doesn't deceive me, material objects are said to have been witnessed by many persons moving through the air in broad daylight. Often the objects were multitudinous—in some cases they were stones showered through windows and down-chimney. More than once it was noted that they fell gently and touched the ground without shock. Apart from the exceptionality of the reputed occurrences, their mutual resemblances suggest a natural type, and I confess that until these records, or others like them, are positively explained away, I cannot feel (in spite of such vast amounts of detected fraud) as if the case against physical mediumship itself as a freak of nature were definitely closed. But I admit that one man's psychological reaction cannot here be like unto another's; and one great duty of our Society will be to pounce upon any future case of this "disturbance" type, catch it while red-handed and nail it fast, whatever its quality be.

THE ETHICS OF THE INQUIRY.

Professor James passes on to consider what may be called the Ethics of Psychical Research. He thinks, and the present writer, who has to the best of her power long insisted upon precisely the same point, rejoices that his influence should tend in this direction—he thinks that the study of the phenomena in which we are interested has a definitely ethical value, that it is elevating and humanising, that it is a check to the arrogance of much so-called science, and that it fosters that spirit of reverence which is the true concomitant of real knowledge.

We have restored continuity to history. We have shown some reasonable basis for the most superstitious aberrations of the foretime. We have bridged the chasm, healed the hideous rift that Science, taken in a certain narrow way, has shot into the human world.

I will even go one step further. When from our present advanced standpoint we look back upon the past stages of human thought, whether it be scientific thought or theological thought, we are amazed that a Universe which appears to us of so vast and mysterious a complication should ever have seemed to any one so little and plain a thing. Whether it be Descartes' world or Newton's; whether it be that of the materialists of the last century or that of the Bridgewater treatises of our own; it always looks the same to us—incredibly perspectiveless and short. Even Lyell's, Faraday's, Mill's, and Darwin's consciousness of their respective subjects are already beginning to put on an infantile and innocent look. . . . The only form of thing

that we directly encounter, the only experience that we concretely have, is our own personal life. The only complete category of our thinking, our professors of philosophy tell us, is the category of personality, every other category being one of the abstract elements of that. And this systematic denial on Science's part of personality as a condition of events, this rigorous belief that in its own essential and innermost nature our world is a strictly impersonal world, may, conceivably, as the whirligig of time goes round, prove to be the very defect that our descendants will be most surprised at in our own boasted Science, the omission that, to their eyes, will most tend to make *it* look perspectiveless and short.

Professor James is perfectly candid over the history of his own conversion.

For me the thunderbolt *has* fallen, and the orthodox belief has not merely had its presumption weakened, but the truth itself of the belief is decisively overthrown. If you will let me use the language of the professional logic-shop, a universal proposition can be made untrue by a particular instance. If you wish to upset the law that all crows are black, you mustn't seek to show that no crows are; it is enough if you prove one single crow to be white. My own white crow is Mrs. Piper.

It is well known that Mrs. Piper is Professor James' own particular show, as they say over in his country. We have learnt many things from Mrs. Piper, and are glad to feel that she is in hands so thoroughly capable of making the most of what she has to teach, as are those of Professor James and Dr. Hodgson.

THE FUTURE OF THE SOCIETY.

Professor James discusses the future work of the Society in terms so moderate that those who would rather run than read may count them almost discouraging. Those of us, however, who care for the establishment of truth rather than of theory, for knowledge rather than for hasty deductions, will be content with the task assigned to us.

We must accustom ourselves more and more to playing the *rôle* of a meteorological bureau, be satisfied for many a year to go without definitive conclusions, confident that if we only keep alive and heap up data, the natural types of them (if there are any) will surely crystallize out; whilst old material that is baffling will get settled as we proceed, through its analogy with new material that will come with the baffling character removed.

(2.) MR. MYERS' GLOSSARY.

In an exceptionally interesting number of the *Society for Psychical Research Proceedings*, no paper will be more gladly welcomed by the student than Mr. Myers' Glossary. It is, in more senses than one, "Mr. Myers' Glossary." He compiled it, and in a great degree he made it necessary. He is an artist in language, and rather than use a word which does not express his meaning, Mr. Myers will invent one. He has invented, among others, *panaesthesia*, *cosmopathic*, *hyperpromethia*, *panmnesia*, *methectic*, *preversion*. Most of us would like to have done something as clever as that, but it is difficult to invent anything in these days, and when you have done it and patented it you find that some one else did it a year ago, and that the Patent Office, having no index and taking no interest in your little affairs, leaves you to discover that trifling fact at your leisure and at your own expense.

I don't propose to explain these words of Mr. Myers, because, except out of sheer curiosity, unless you are a Member or, at least, an Associate, of the Society for Psychical Research you will never use them, and if you are, you will possess a copy of *Proceedings No. XXX.* and can look them out for yourself. Then you will find, for example, that *panaesthesia* means "the undifferentiated sensory capacity of the supposed primal germ," and that *hypnopompic* means "the persistence of a dream figure for a few moments into waking life," and you can use them casually at breakfast.

MR. MYERS' INVENTIONS.

But there are certain other inventions of his which have passed into general use, to such a degree that one wonders, as one does about tea and Stickphast paste, how anyone ever did without them. How, a few years ago, did persons with sufficient self-respect to avoid that silly word "psychometry" get on without *retro-cognition* when they wanted to talk of super-normally acquired knowledge of the past?

Or, for the matter of that, how did they do without *super-normal*, as a compromise upon the question-begging term "super-natural"?

Telepathy we also owe to Mr. Myers. He gave it to us as long ago as 1882, and with the usual ingratitude of the human race we have almost forgotten that we acquired it of grace and not of right. The asterisk by which he indicates his proprietory rights is very timely. Perhaps of all the words special to the Society for Psychical Research this of "telepathy" is the most persistently misused by the shallow speaker of shiboleths. There are few texts upon which one hears more nonsense talked than this of telepathy. Even Mr. Myers' adequate definition, often cited, and which we quote once more, will not do much to help matters.

Telepathy or "feeling at a distance," is the communication of impressions of any kind from one mind to another, independently of recognised channels of sense. It is thus differentiated from the less used word *telæsthesia*, which we owe to the same inventive genius.

Telæsthesia is literally "perception at a distance," and implies telepathy and more than telepathy, inasmuch as it does not require the hypothesis of any other mind at the other end of the chain. I may receive a *telepathic* message from a friend in the same room, or in Timbuctoo, or in another world, but if it seems to come "out of the blue," and there is no friend in the case, that message is *telæsthetic*.

Subliminal is a word commonly attributed to Mr. Myers, but he modestly declines its parentage. Personally, so great is my admiration for his powers as a linguist, I rejoice at this, for it is one of two Society for Psychical Research words (the other is the specialised use of "hallucination") which I particularly dislike.

As a visualiser I protest against "subliminal" as presenting a false image. The thought which lies below my consciousness lies, as it were, in the cellar of the establishment, not below the threshold, which is what the word literally implies.

It is in deference to some such grumbling as this, that Mr. Myers adds to his definition "thoughts, feelings, &c., lying beneath the ordinary threshold of consciousness," the phrase, "The threshold (Schwelle), must be regarded as a level above which waves may rise—like a slab washed by a sea—rather than as an entrance into a chamber."

TECHNICAL WORDS IN THE GLOSSARY.

The glossary contains a good many words which are useful only to the technical student, and which, therefore, need not be cited here. If, however, we are to establish anything like a classical standard as to our

use of words in writing on psychical subjects (by the way, "Psychical" isn't in the glossary), to whom are we to look for such a standard, if not to the use of the Society for Psychical Research, as directed by its accomplished secretary?

The definitions he gives us should therefore be in the hands of all who read, and still more of all who write, on matters of psychical research. I have ventured in a few cases to add further notes of my own, always in square brackets, and in others to omit comments and enlargements as, again, intended rather for the scholar than the ordinary reader.

After-Image.—The picture seen as though in the eye itself after looking at a bright object. These must be distinguished from memory images [familiar to crystal gazers] which may appear spontaneously or may be summoned by an effort of will, long after the original sight of the object. [A certain advertisement of Pears' soap in use a few years ago, familiarised us all with after-images. You were invited to stare at a red advertisement on a green ground and assured that on lifting your eyes you would see a green one on a red ground. This was a "negative," or reversed after image. Had the same colouring persisted it would have been "positive."]

Agent.—The person on whose condition a telepathic impression seems to be dependent; who seems to initiate the telepathic transmission. [A very common mistake is that of supposing that the agent is necessarily *conscious* of the initiation.]

Automatism.—The words *automatism* and *automatic* are used in somewhat different senses by physiologists and psychologists. . . . . I have used the word in a wider sense, as expressing such images as arise, as well as such movements as are made, without the initiation, and generally without the concurrence, of conscious thought and will. *Sensory automatism* will thus include visual and auditory hallucinations; *motor automatism* will include messages written without intention (automatic script) or words uttered without intention (as in "speaking with tongues," trance-utterances, &c.). I ascribe these processes to the action of submerged or subliminal elements in the man's being. Such phrases as "reflex cerebral action," or "unconscious cerebration," give therefore, in my view, a very imperfect conception of the facts.

Census of hallucinations.—An inquiry undertaken to determine the frequency of hallucinations in sane and healthy persons; described in S.P.R. *Proceedings*, vol. x.

Clairvoyance (*Lucidité*).—The faculty or act of perceiving, as though visually, with some coincidental truth, some distant scene, used sometimes, but hardly properly, for *transcendental vision*, or the perception of beings regarded as on another plane of existence. *Clairaudience* is generally used of the sensation of hearing an internal (but in some way veridical) voice. I have preferred to use the term *telæsthesia* for distant perception. For the faculty has seldom any close analogy with an extension of *sight*; the perception of distant scenes being often more or less symbolical and in other ways out of accord with what actual sight would show in the locality of the vision. On the other hand, *telæsthesia* merges into *telepathy*, since we cannot say how far the perception of a distant *scene* may in essential be the perception of the content of a distant *mind*.

[Clairvoyance and clairaudience are words very loosely used in psychic literature. I would draw attention to two very important phrases in the above definition (1.) "with some coincidental truth," speaking of Clairvoyance, and (2) "in some way veridical" in speaking of clairaudience.]

Coincidental.—This word is used when there is some degree of coincidence in time of occurrence between a supernormal incident and an event at a distance, which makes it seem probable that some casual connection exists between the two. An apparition, for instance, seen at or about the time when the person whose phantasm is seen dies, is a *coincidental* apparition.

Collective.—Applied to cases where several persons together perceive a hallucination or phantasm.

Control.—This word is used of the intelligence which purports to communicate messages which are written or uttered by the *automatist*, *sensitive*, or *medium*. The word is used for convenience sake, but should not imply that the source of the messages need be other than the automatist's own subliminal intelligence.

Crystal-gazing.—The act of looking into a crystal, glass ball, or other *speculum*, or reflecting surface, with the object of inducing hallucinatory pictures. The person doing this is called a *seer* or *scryer*. The pictures of course exist in the mind and not in the crystal. See *Shell-hearing*.

Delusion and *Delusive.*—Applied generally to all cases whether of hallucination or illusion, when there is no corresponding reality whatever;—*i.e.*, when the case is not coincidental or in any other way veridical.

Externalise.—This word is used to represent the process by which an idea or impression on the percipient's mind is transformed into a phantasm apparently outside him. [Thus, if I form a memory picture of St. Paul's Cathedral and then see it in a crystal, I have externalised that picture.]

Hallucination.—Any supposed sensory perception which has no objective counterpart within the field of vision, hearing, &c., is termed an hallucination. Hallucinations may be *delusive* or *falsidical* when there is nothing whatever to which they correspond; or *veridical* [or truth-telling] when they correspond (as those of which we treat generally correspond) [Mr. Myers' means, I take it, that if they didn't he wouldn't trouble to treat of them] to real events happening elsewhere. . . . Contrast with illusion and delusion.

[Some of us who gave a little help in the Census of Hallucinations, got used to explaining that hallucination meant what was non-hallucinatory. Otherwise, when someone who had just told you a story about a vision of his own which he absolutely guaranteed to be *true*, was asked "Have you ever had any other hallucination?" he didn't like it!]

Induced.—Of phantasms [telepathic messages, images in the crystal and other phenomena] intentionally produced.

Levitation.—A raising of objects from the ground by supposed supernormal means: especially of living persons, asserted in the case of St. Joseph of Copertino, and many other saints, of D. D. Home, and of W. Stainton Moses.

Medium.—A person through whom communication is deemed to be carried on between living men and spirits of the departed. As commonly used in spiritist literature, this word is liable to the objection that it assumes a particular theory for phenomena which admit of explanation in various ways. It is often better replaced by *automatist* or *sensitive*.

Mesmerism.—This is the oldest widely-recognised word for a large group of phenomena discussed in many papers in these *Proceedings*. The name need imply nothing more than the fact that Mesmer was the conspicuous introducer of many of the phenomena to the European public. But it is also specially used to imply something of his *theory* of their production, by a vital effluence from the mesmeriser, conveyed partly by *mesmeric passes*, or wavings of the hands. The term *animal magnetism* implies a somewhat different theory. The term *hypnotism*, when first started by Braid, was again meant to imply a theory of the genesis of these phenomena, but it is now generally used with no theoretical implication. [It would have been well to define hypnotism.]

Message.—Used for any communication, not necessarily verbal, from one to another stratum of the automatist's personality, or from an external intelligence to one or other stratum of the automatist. Thus any automatic script may be called a *message*, even if incoherent

Mirror-writing (*écriture renversée, Spiegel-schrift*).—Writing so inverted, or, more exactly, *perverted*, as to resemble writing reflected in a mirror, or blotted off on to a sheet of blotting paper. This form of writing is natural to some left-handed persons. It also frequently appears in automatic script.

Monition.—A message involving counsel or warning, when that counsel is based upon facts already in existence, but not normally known to the person who receives the monition.

Percipient.—The correlative term to Agent; the person on whose mind the telepathic impact falls; or more generally, the person who perceives any motor or sensory impression.

Phantasm and Phantom.—Phantasm and phantom are, of course, mere variants of the same word; but since phantom has become generally restricted to *visual* hallucinations, it is convenient to take phantasms to cover a wider range, and to signify any hallucinatory sensory impression, whatever sense—whether sight, hearing, touch, smell, taste, or diffused sensibility—may happen to be affected.

Point de repère.—Guiding mark. Used of some (generally inconspicuous) real object which an hallucinated subject sees along with his hallucination, and whose behaviour under magnification, &c., suggests to him similar changes in the hallucinatory figure.

Post-hypnotic.—Used of a suggestion given during the hypnotic trance, but intended to operate after that trance has ceased.

Precognition.—A knowledge of impending events supernormally acquired.

Premonition.—A supernormal indication of any kind of event still in the future.

Proleptic.—Anticipatory; assuming a knowledge of a fact not yet communicated. A dream is called proleptic when it assumes some fact which is only made known to the dreamer later in the dream. For instance, a person in one's dream may ask one a riddle, and not tell one the answer for some time; yet a knowledge of that answer must have existed in one's mind all the time, since one did in fact ask the riddle oneself.

Promnesia.—The paradoxical sensation of recollecting a scene which is only now occurring for the first time; the sense of the *déjà vu*. The term *paramnesia*, which is sometimes given to this sensation, should, I think, cover *all* forms of erroneous memory, and cannot without confusion be used to express specifically this one anomalous sensation. [Another useful invention by Mr. Myers.]

Psycho-therapeutics.—"Treatment of disease by the influence of the mind on the body."—Tuke's *Dict.* All *suggestion* of course comes under this head.

Reciprocal.—Used of cases where there is both agency and percipience at each end of the telepathic chain, so that (in a complete or developed case) A perceives P, and P perceives A also.

Retrocognition.—Knowledge of the Past, supernormally acquired.

Secondary personality.—It sometimes happens, as the result of shock, disease, or unknown causes, that a man or woman experiences an alteration of memory and character, amounting to a change of personality, which generally seems to have come on during sleep. The new personality is in that case termed *secondary*. It generally disappears after a time, or alternates with the original, or *primary* personality.

Shell-hearing.—The induction of hallucinatory voices, &c., by listening to a shell. Analogous to crystal-gazing.

Spectrum of consciousness.—A comparison of man's range of consciousness or faculty to the solar spectrum, as seen by us after passing through a prism or as examined in a spectroscope.

Spiritualism or *Spiritism.*—A religion, philosophy, or mode of thinking, based on the belief that the spirits of the dead communicate with living men. Since the words *spiritualisme* and *spiritualiste* have long been used in France for a school of philosophy opposed to materialism, there is some advantage in choosing the word *Spiritism* for the belief in spirit-intercourse.

Suggestion.—The process of effectively impressing upon the subliminal intelligence the wishes of the man's own supraliminal self or of some other person. The mechanism of this process is obscure, nor is it known why some persons are much more *suggestible* than others. *Self-suggestion* (sometimes called *auto-suggestion* by a barbarism easily avoidable in English) means a suggestion conveyed by the subject himself from one stratum of his personality to another, without external intervention.

There are few studies in which the explorer has so little to steer by as that of Psychical Research. We are on a wide sea, but though it would seem that a vast continent of infinite possibilites lies before us, we can affirm nothing, and can deduce even what we hope only from the stray driftings we grasp as they float by.

We have no mathematical truth, no axioms. The past has left us experience, but little deduction. It is but lately, and thanks to the Society for Psychical Research, that we have had system—many would not allow that we have even a modicum of science.

It is obviously the more important that our language should be careful and exact, and for the future we have little excuse for inaccuracy in our use of special terms. Few new studies have a definite vocabulary so early in their history, and we owe a great debt to Mr. Myers, which we can best discharge by showing, in our use of words, a sense of that precision which the study demands.

X.

A THEOSOPHICAL THEORY OF THE DOUBLE.

MRS. BESANT, writing in *Lucifer* on "Man and His Bodies," makes a statement that to those unfamiliar with Theosophic doctrines as to the creative power of thought will seem somewhat staggering. For it is no other than an assertion that each of us can, if we will, manufacture a duplicate of ourselves, and set it to work and acquire knowledge under conditions impossible to any of us. She says:—

When a man begins to pass out of the physical body he may use the astral, but so long as he is functioning in that he is limited to the astral world. It is possible, however, for him to use the mind-body—that of the Lower Manas—in order to pass into the devachanic region, and in this he can also range the astral and physical planes without let or hindrance. The body thus used is often called the Mâyâvi Rupa, or body of illusion, and it is the mind-body re-arranged, so to speak, for separate activity. The man fashions his mind-body into the likeness of himself, shapes it into his own image and likeness, and is then in this temporary and artificial body free to traverse the three planes at will and rise superior to the ordinary limitations of man. It is this artificial body that is often spoken of in Theosophical books, in which a person can travel from land to land, passing also into the world of mind, learning there new truths, gathering new experience, and bringing back to the waking consciousness the treasures thus collected. The advantage of using this higher body is that it is not subject to deception and glamour on the astral plane as is the astral body. The untrained astral senses often mislead, and much experience is needed ere their reports can be trusted, but this temporarily formed mind-body is not subject to such deceptions; it sees with a true vision, it hears with a true hearing; no astral glamour can overpower, no astral illusion can deceive; therefore this body is preferably used by those trained for such journeyings, made when it is wanted, let go again when the purpose for which it was made is served. Thus it is that the student often learns lessons that otherwise could not reach him, and receives instructions from which he would otherwise be entirely shut off.

VIII.—PSYCHIC PHOTOGRAPHY.

IN psychic photography the only safe rule that can be laid down is to try everything, and patiently to follow up every clue that experts may suggest. Mr. Glendinning, I am glad to say, has been trying to follow up the clue that was given us by Mr. Traill Taylor, when he reported the obtaining of psychic photographs without any exposure at all. Mr. Glendinning, at my request, has kindly written for BORDERLAND some account of his experiments in this direction, which he wishes to call by the horrible mongrel word "Dorchagraphy." Mr. Glendinning's experiments show by the very perversity, so to speak, of their results, the impossibility of accounting for these phenomena by a single formula. On his plates he has obtained sometimes positives, sometimes negatives, sometimes the portrait of a man, accompanied by the writing of his name, sometimes a lantern transparency. Altogether, the results of his prolonged séance with Mr. and Mrs. Duguid tend to show that there are more discoveries to come than those with which Röntgen Rays have already familiarised the public. It is very satisfactory to have those experiments conducted by a man of the well-known transparent sincerity and honesty of Mr. Glendinning. Mr. Glendinning may be mistaken. He certainly is incapable of making any statement that he knows to be false. A more upright man does not live. To me the chief interest in his new photographs, several of which he has permitted me to reproduce, lies in the reappearance of the strange gentleman, who has now been psychically photographed seven times; twice by Mr. Traill Taylor, and five times by Mr. Glendinning. Whoever he may be he does not always use the same mould, for sometimes the face of the figure is younger-looking than at other times. His general appearance is, however, always the same. The strange thing about this seven-times photographed man, to whom it appears indifferent whether the plate is exposed in the camera, or merely in the hands of the medium, is that the name "D. G. Gosling" appears on some of the negatives. There is more in this than what we have yet discovered. Does anyone, I wonder, know of a person of that name, and, if so, did he bear any resemblance to this mysterious stranger?

I.—SOME RECENT EXPERIMENTS IN DORCHAGRAPHY.*

BY ANDREW GLENDINNING.

THE term *dorchagraphy* is perhaps not sufficiently descriptive, but it may suffice till a better word is coined, to apply to writings, symbols, or pictures obtained on sensitive photographic plates without the use of a camera and without the aid of light, or of any apparatus for the production of electric currents or X rays. Psychic writings, drawings, and paintings known as "direct" may also, of course, be called dorchagraphs.

In April and May I found opportunities to conduct experiments with Mr. David Duguid. These were not intended for publication, but it may be unfair to withhold a knowledge of them from those readers of BORDERLAND who are trying to obtain similar results. Some experimenters have attained considerable success, but they shrink from publicity.

HOW THE PLATES WERE HANDLED.

As a general rule I have seldom obtained more than three abnormal pictures on photographic plates in one day, but in recent experiments I used, during three evenings, twenty-four plates, and obtained abnorma images on nineteen of them. Some of these plates were not handled at all by Mr. Duguid, some he did not so much as see till I removed the black paper wrappings from them and put them in the developing tray. Sometimes he requested me to develop and fix the plates myself without any help from him, as he preferred to be merely an onlooker of my manipulations. The pictures Nos. 1, 2, and 3, were the clearest of the first night's experiments. The procedure was the same in principle as on former occasions, as explained by Mr. Stead in *The Review of Reviews*, April, 1893, page 402, and by myself in my book *The Veil Lifted*, published in 1894, pages 49, 50, and 144 to 147. The plates and chemicals used were supplied by me.

A SIMPLE NARRATIVE OF FACTS.

On the first evening no one was in the house but Mr. Duguid and myself. In the dark room I cut open a new box of "Imperial" quarter-plates, took out the upper packet of four plates, and placed it (in its paper wrapper) in Mr. Duguid's hands, then held his hands firmly in mine. He described his sensation to be as if he were holding the handle of a magnetic battery while a slight current is being passed through the wires. I had no such feeling, and was entirely unconscious of any magnetism passing from my hands to his. When he stated that the thrilling had ceased, I took the packet out of his hands, removed the upper plate, and placed it in the developing tray. Fig. 1 shows the result. Next I took from my pocket the other three plates, placed them (in their wrapper) in Mr. Duguid's hands, and proceeded as before. Fig. 2 shows the result. This picture has also been obtained by another investigator while experimenting with his own camera and plate. So far as I recollect, his picture is larger and better than mine, but the lens may not have had any part in its production. The use of a stereoscopic camera with twin lenses on such occasions would help to determine that question. Proceeding again as before, I next obtained Fig. 3; and a picture very like this particular one was obtained by Mr. Traill Taylor during his experiments in my house.

* Gael. *dorcha*, the opposite of *sorcha*, light.



No. 1.



No. 2.



No. 3.



No. 4.

The two abnormal forms are so much alike that at first I thought they were identical; an expert—one of Mr. Taylor's sons, J. Hay Taylor, editor of the *Optical Magic Lantern Journal and Photographic Enlarger* —has pointed out to me some differences between the two.

On resuming the experiments a few weeks later I proceeded as before, using a new packet of Ilford ordinary quarter-plates which I purchased from Messrs. McGhie & Co. Two days later I again resumed the work, with the assistance of two ladies—Mrs. D. and Mrs. E.

PICTURES WITHOUT EXPOSURE.

On the third evening, in addition to ordinary quarter-plates, I used some Ilford rapid half-plates, also purchased from Messrs. McGhie & Co. In order to save time in the evening, a dark-room was fitted up in the house where I was living, where I opened the new packets, wrapped each plate in several folds of black paper and closed all carefully. On resuming experiments I took from my pocket one of the plates, placed it in its black paper wrappings — in Mr. Duguid's hands, and his hands were then held by Mrs. E. I then took another plate from my pocket and asked Mrs. D. to hold it with me, and she said she thought it would be useless to try to obtain pictures with her as she was not a sensitive; however, she consented to try, and we obtained several interesting and novel pictures. Most of them are too faint—or thin—to make good reproductions, but all of them give promise of something better should she persevere. No. 5 is one of those so obtained, without Mr. Duguid touching the plates, or even the paper containing them. I have frequently told inquirers that it would be waste of time for them to experiment without the aid of a sensitive, in whose presence the higher class of abnormal physical phenomena can only be obtained, but in view of recent experiences I cannot continue to say so.

SUGGESTIONS TO EXPERIMENTERS.

The finding out of suitable persons for either psychic photographs or dorchagraphs, can only be done by experiments, frequently repeated if convenient. Two weeks since I tried to obtain pictures by placing plates in the hands of Mrs. Titford, but without success; and yet, a few minutes afterwards, the usual phenomena which occur in her presence — materialisation, music, levitation of objects, &c., came freely, while all the time she was in a normal condition, and was conversing freely with those present. No cabinet was used, her [illegible] discountenances that.

Plates 4, 6, and 7 were got with Mr. Duguid. No. 4 developed as a positive; in it what should be clear came out dense and *vice versâ*, consequently a negative had to be made from it in order to obtain this reproduction. Mr. John Davis, of Mildmay Park, states that this picture (No. 4) appeared as an engraving in one of the illustrated magazines. If so it will afford another opportunity for uninformed opponents to raise the cry of fraud. Let not friends of truth and of honest investigation be disconcerted by these charges. It is not by giving heed to such that knowledge is acquired; as Mr. Thomas Everitt has well written, "We know little about these matters, but every little adds to the stock of knowledge, and, by perseverance, that knowledge will go on increasing."

WHO IS D. G. GOSLING?

When wrapping up plates singly in black paper, I folded two in one wrapper, placing the clear side of one glass against the prepared side of the other, hoping to get on both plates the same picture in the same position on each plate; from such a result I was prepared to draw this conclusion, that "the unseen operator at the other end of the line" had precipitated the picture through both plates by one operation. But the result was not what I hoped to get. The same portrait came on both plates, but in different positions, and looking different ways. It was also obtained on two of the single plates. This man's likeness has now appeared on seven plates: the first two were on Mr. Traill Taylor's plates, in one the face was in front of the sitter, in the other it was behind, yet both plates were exposed together. A few days afterwards it was obtained in the dark room without a camera; see the reproduction in *Review of Reviews*, April, 1893, page 401. The four recently obtained developed as transparences; in these there is also the form of a lady seated, holding in her hands a book or paper; unfortunately her face is not clear enough to be recognised, even if recognition were possible. Along the edge of the plate there is "D. G. Gosling, No. 314," after the style that professional photographers mark their negatives at the time of sitting. Some persons who have little or no practical acquaintance with dorchagraphy, or with psychic photography, imagine that the recurrence of the same picture with various sitters is a sufficient reason for suspecting fraud, but Mr. Traill Taylor obtained on ten plates, with four or five different sitters, abnormal images of one person, not always on the same corners of the plates, and not always looking in the same direction, but always the same head and bust and dress.

THE IMPOTENCE OF THE WILL.

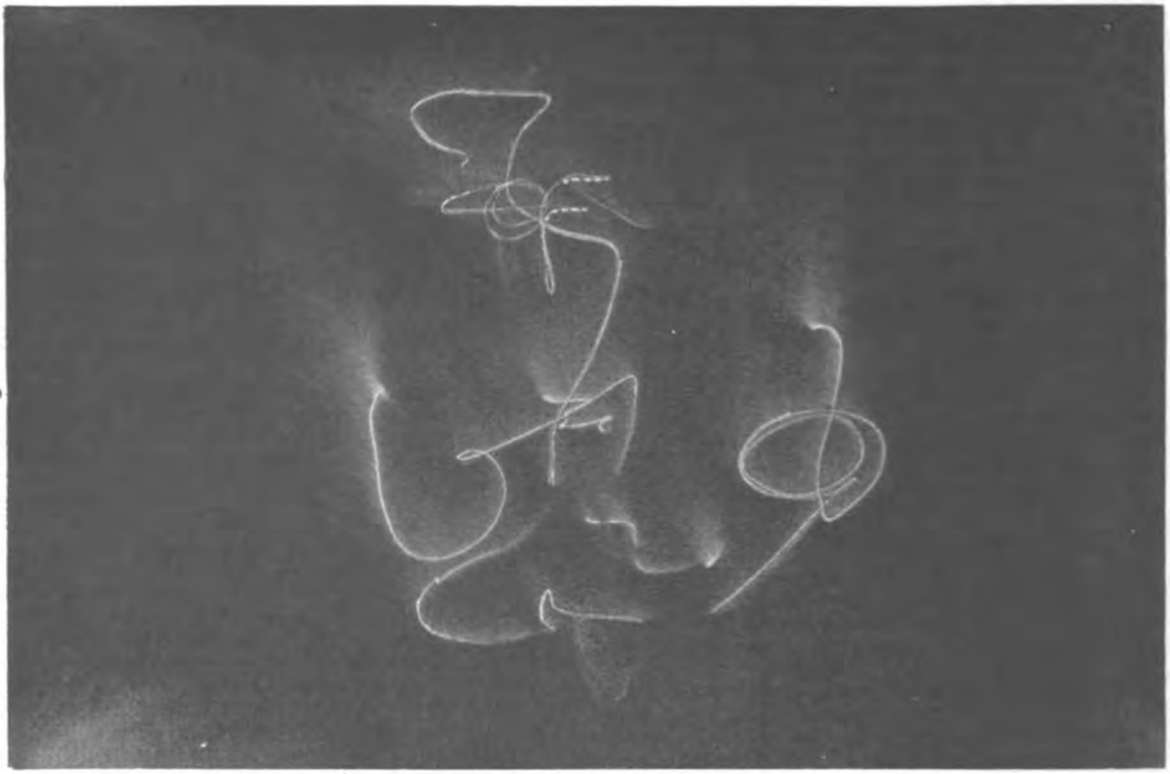
During these experiments I tried to fix my mind on certain pictures of which I wished to obtain copies, and on certain persons whose portraits I desired to get, but was quite unsuccessful. An investigator, with stronger will power or greater concentrativeness, may succeed. Dr. Baraduc claims to have accomplished it.

One of the nineteen plates is of more value to me than all the others, but that is a private and personal matter. This much may, however, be stated with regard to the writing on it, which is in the characteristic style of a deceased friend. The plate merely lay on a developing tray for a short time, without a wrapper; on pouring the developing solution over it, the writing appeared.

Another plate, which was not handled by Mr. Duguid, but was held in its black wrapper by Mrs D. and myself, lay for some time in the developing solution without any evidence of a picture or writing appearing on it. We watched it for some time, and our patience was rewarded by seeing a fine, straight, black line appear; then another line appeared on another part; and so on till characters like numbers came into view, in a different manner from the usual progress of development.

The question is sometimes asked by experimenters, "Ought we to sit in the dark or in subdued light and refrain from conversation?" Neither. Sit in cheerful light (the photographic plates being of course protected) and engage in cheerful conversation, or have vocal or instrumental music. And, if at first you don't succeed, try, try, try again.

Have any of the portraits obtained in these experiments been recognised? A very natural question. The answer is, Not to my knowledge. The writing on one plate is known. The same question has been asked regarding the pretty picture of a child printed in *The*



No. 5.



No. 6.



No. 7.

Veil Lifted, page 145. Only the same answer can be given. A lady who asked this question was offended at the remark being made, "All babies are much alike." No mother thinks so.

> Love knows its own, and the Divine
> Father knows all.

II.—THE EXPERIMENTS OF M. BARADUC.

THERE are few persons who have not felt at least curiosity as to the recent announcement that it was now possible to photograph thought. The presentation of our bones, or the matter of our brain, or the action of the heart, by the "X" rays would be far transcended in importance, if it were once established that we could procure a permanent record of our passing moods and fancies. Suggestion at a distance would be nothing to photography at a distance, and we should have a new motive for the cultivation of will power, if it availed to precipitate an image conceived of, upon a sensitised plate.

All this, Dr. Baraduc of Paris tells us, has been accomplished. Only two or three weeks ago he made a communication to the Académie de Médecine, to the effect that the thing was done, and a number of photographs were exhibited in testimony of the fact. Some of these we are allowed to reproduce, one which shows the power of thought at a distance, and another exhibiting the impression of a character, a personality.

Plate A represents the already famous portrait of Dr. Istrati, the history of which I give in Dr. Baraduc's own words.

DR. BARADUC DESCRIBES THE THOUGHT PHOTOGRAPH.

Psychic icon [*psychione*] or mind image obtained by telepathy between M. Istrati and M. Hasdeu, of Bukarest, director of the education department [*directeur de l'enseignement*] in Roumania.

Dr. Istrati, about to journey into the Campagna, agreed to try to appear at Bucharest on a certain fixed date, upon a plate belonging to the Roumanian savant, the distance being about that between Paris and Calais.

On the 4th August, 1893, M. Hasdeu evoked the spirit of his friend, by placing one sensitised plate at his own feet, another at his head, when he went to bed.

After a prayer to his guardian angel, Dr. Istrati went to sleep, wishing, with all the force of his will, to appear in M. Hasdeu's apparatus. When he awoke, the doctor cried, "I am sure that I have appeared to M. Hasdeu as a little miniature (*petite figurine*), for I dreamt of it distinctly."

He wrote of it to Professor P., who went, letter in hand, to call on M. Hasdeu, and found him preparing to develop the plate.

I copy word for word the letter of M. Hasdeu to M. de R., who has communicated it to me:—

"Upon the plaque A there are are three attempts of which one . . . is extremely successful. The doctor is seen looking attentively into the apparatus, the bronze extremity of which is illuminated by the light peculiar to his spirit.

"M. Istrati returned to Bucharest, and was astonished at the sight of his own profile; the fluidic image is very characteristic in so far as it expresses him more exactly than the photograph. The reduction of the portrait and the telepathic psychic icon are very like."

THE PHOTOGRAPH OF BODY, SOUL, AND SPIRIT.

Dr. Baraduc also presents us with (1) his own photograph produced by ordinary methods. (2.) The "obographie" of his fluidic body, the emanation of his conscious mind, from a plate placed under his hand under certain conditions. (3.) An icon drawing [iconographie] of his psychic iconic phantom. (4.) The drawing of his psychic ecstatic mind; of the spiritual mind, having four rays. He gives us the following greatly needed explanation:—

"(1) is a photograph of my body taken in daylight by Nadar.

"(2) is a spontaneous obic icon, representing the fluidic phantom of the aromal [? aural] body, reproducing the form of my head. [This is not very obvious.] This icon has been made in a red light, the right hand placed on the sensitive plate, which is put in front of the biometric apparatus, so as to study, at the same time, the expansive force of the Ob which deflects the needle at 2°.

"(3) The psychic iconic image of my face, the involution of a thought relative to myself in an odic mass, in the midst of which appears clearly my desired icon, the thought of Myself (*mon Moi même*). Taken by the electric method with the fingers placed upon the plate.

"(4) The psychic mind, the spiritual ego. The divine rays—with their tiny circle of odic mantle around—four rays communicating with the four breathings (*souffles*) of the spirit."

WHAT DOES IT ALL MEAN?

This is all very difficult for those unacquainted with the special nomenclature of the subject, not less perplexing than that of the Society for Psychical Research.

It is only from careful study of Dr. Baraduc's volume, *L'Ame Humaine*, an octavo of 300 pages, that one can elicit with any exactitude the meaning of such descriptions as these. He appears to believe, as people used some fifty years ago, that a subtle force capable of moving a magnetic needle, escapes from the human body. It is the luminous vibrations of this force, which impress themselves upon the sensitised plate. The mind, therefore, we are told, in a literal manner both moves and shines, and such movements and shinings may be photographed. Their presentation on a sensitised plate is called image writing (Iconographie).

But in order to catch this subtle image as it flies, a great effort of will is necessary, as well as the knowledge how to induce the psychic odo fluidic current which is registered upon the plate.

It is the knowledge of the method of this induction which has made it possible for Dr. Baraduc to present us with photographs of the particular disturbance produced on the sensitised plate, exposed in a red light only, by various conditions of mind, such as Anger, Expectation, Prayer, and the like.

The photographs are reproduced with great care and exactness, and to the unitiated merely suggest that some plates a little scratched have been carelessly exposed before any photograph had been taken; in some instances that they had been carelessly developed, and in all that they look very much alike.

SOME OF THE TERMS USED.

We hear a good deal of Biometry, which appears to mean the observation of the movements of the mind acting upon the needle which registers them, and by which means the formula of the vital temperament is ascertained. Iconography is the writing upon a sensitised plate by means of the luminous vibrations of the



No. 1. Portrait of Dr. Baraduc.



(A) Portraits of Dr. Istrati.



No. 3.



No. 4.



No. 2.

SOME OF M. BARADUC'S PHOTOGRAPHS.

mind, and the creation of fluidic vital images by means of the mind modulating the vital force.

In order to follow the theories presented one must necessarily study an entire system of philosophy more nearly related to the days when folks talked of "electro-biology" and "odic force" than anything we understand at this time of day.

WHAT CAN WE DO WITH IT?

But, setting aside all this, which after all is only theory and not fact, the important thing is, have we any evidence that a friend at a distance can present his image objectively upon a sensitised plate as abundant evidence proves that he can subjectively upon the mind of his friend, to be externalised in crystal vision or "clairvoyance," or what not?

In short, it is the old spirit photograph question once more: Can we photograph what is, to ordinary human perception, not there?

Whether the thought-transference which makes this possible comes from the next street, or from the antipodes, or from another world, the principle is the same.

We can all look at the copy, however imperfect, of the original photograph, but assuming the honesty of operator and subject, we have as yet no explanation of the existence of the profile of Mr. Hasdeu upon the plate.

There seems some *prima facie* evidence that such photography may yet be possible, and the present writer owns to having considered the experiment worth attempting.

SOME EXPERIMENTS.

I tried six experiments, with the conviction that if will-power and visualising power were the requisite forces, I was able to supply both in any quantity. Two experiments were made to reproduce a selected image, upon which I allowed my mind to dwell with the utmost intensity; two to reproduce the portrait of Mr. Charles Richet, of Paris, through whose courtesy I have obtained some additional information, and who is known to have powers of Thought-Transference; and two at a pre-arranged moment when the utmost effort was being expended at both ends, as it were, of the telephone, to reproduce the portrait of Mr. Stead.

The plates, on being developed, looked not unlike many of those presented in his book by Dr. Baraduc, but in my case they were obviously caused by dust in the atmosphere or vibration of the plates, or careless development, or scratches in the gelatine, or some one of the many assignable ordinary causes.

The experiment is open to all, and those who are interested in spirit photography, as well as those to whom the "spirit" hypothesis is unwelcome, may find a common meeting-ground, in experiments upon such lines as these.

The conditions are simple enough. Go into your dark room, think by appointment or otherwise of some absent friend, and in a red light hold your hand over a freshly sensitised plate.

Again, preferably by appointment with some distant friend, place a sensitised plate, carefully covered till your light is out, at the head, another at the foot of your bed. Next morning take them into your dark-room and develop.

One success does not prove the theory or even the fact—fifty failures will not disprove it. Perseverance will be our best helper, and the enormous utility of the establishment of the fact, our best reward.

We owe much to Dr. Baraduc for the suggestion, and even if one series of experiments is not convincing to any but himself, no additional discovery or improvement will absolve us from ingratitude should we neglect to acknowledge the force of his example of faith, of his persistent inquiry, and of the scientific modesty of the true Savant.

X.

III.—FROM THE ROENTGEN RAYS TO THE EXISTENCE OF THE SOUL.

In the *Arena* for May, Professor Bixby publishes what may be regarded as a kind of semi-poetic scientific sermon on the suggestions arising from Professor Roentgen's discoveries.

THE IMPERFECTIONS OF THE SENSES.

The more carefully science examines the senses, the more surely it demonstrates their limitations and of how small a part of the universe these fleshly organs can catch a glimpse. With the sirene, the physicist counts the vibrations of audible sound and finds that the ordinary ear can hear no notes less than fifteen vibrations a second, nor more than 42,000; yet no one believes that when, with the increased revolutions of the wheel, silence comes to the human ear, the vibrations cease, or that they would not be heard, were our ear more delicate, as are those of ant, bee, and many other insects, who we have reason to believe do hear these finer sounds.

THE REVELATIONS OF THE SPECTRUM.

Similarly, with the prism, the physicist untwists the rays of the solar beam and by delicate processes measures their velocity. Only those whose speed exceeds 399,000,000,000 vibrations a second, or fall below 831,000,000,000, are visible to the eye. Yet the scientist has proved that the vibrations do not cease to exist, with the failure of the eye to perceive them. When at the extreme red end of the spectrum they cease to be visible, the thermopyle still detects them by their heat; and beyond the extreme violet, the phenomena of fluorescence or photo-chemical action disclose them as chemic force. Professor Roentgen's great discovery has indeed given a new extension and application to these invisible actinic rays, stretching beyond the last violet rays which the eye can observe. But for many years they have been known to exist. Selenium swells in response to their passage. Bisulphide of carbon by special reactions testifies to their influence. The sensitized collodion film by the agency of these invisible rays, transmitted across immeasurable abysses of interstellar space, photographs nebulæ and galaxies, too faint for the eye, even with the aid of the best telescopes, to discern.

THE FAITH OF SCIENCE IN THE INVISIBLE.

But even with the aid of the finest instruments, our senses are soon again brought to a halt. When the microscope has been so improved as to be able to show us specks a ninety thousandth part of an inch in diameter, sight has again found itself baffled.

But because not even the microscope could discern any finer structure, any more infinitesimal objects, have physicists admitted that nothing exists beyond this visible boundary? On the contrary, science has based the whole theory and explanation of one of the most important departments—that of chemistry—on the existence and interaction of infinitesimal components, as much smaller than the microbe as the microbe is smaller than the elephant. The solidity of matter, say the physicists, is a fiction. If our eyes were but microscopic enough, we should look through a block of granite as through the openings of a wire fence; and a ring of tobacco smoke would seem as little continuous as a flock of sparrows or the constellations of the skies. A cubic inch of air contains 21,000,000 molecules; and if closely packed, the whole solid substance of the sky, it is thought, might be comfortably stowed away in the Mammoth Cave of Kentucky. In the air bubble on a glass of water,

50,000,000,000,000 little bullets are flying about in all directions, bombarding our skin and coming into collision 80,000,000 times a second. With ceaseless oscillation they swing and revolve, every change in the heat or electrical force which they receive altering their paths from circular to elliptical, from elliptical to rectilinear, or *vice versâ*.

THE MIGHTY ATOM.

And yet of these atomic units of matter, these primitive blocks of which the world is built, of this accepted basis of modern chemistry and physics—how many of these atoms have been separately observed, weighed, touched, or isolated? Not a single one. Of these ceaseless motions, how much has been felt or seen? Of these constant clashes, how many have been heard? None at all. It would take, it is estimated, from a thousand to two thousand of the largest of them ranged in line to equal the width of the finest scratch which the most powerful microscope can discern. Nevertheless, the scientific world constantly talks of them and uses them as established facts, not only in its theoretical reasonings, but in its practical applications.

Thus scientific faith confidently pursues its way beyond the boundaries of the visible, from mote to molecule and from molecule to the still minuter and more undiscernible atom. Does it here make a halt and refuse to go farther?

THE IMPALPABLE ETHER

Ask any professor of optics, and he will tell you that the whole theory of his branch of science is conditioned on the existence of a substance still more tenuous and impalpable. In seeking for an explanation of the characteristic phenomena of luminous bodies, refraction, polarization of light, interference, etc., the *savans* of the present century have been forced to conceive of light as propagated by undulations. But light passes through the vacuum of an air chamber without the slightest retardation or diminution. It passes across the vast insterstellar voids, with such complete retention of its characteristics that by its lines, as discerned by spectrum analysis, the very gases and metals in Sirius or Pleiades can be analysed as readily as if we should put these orbs into our chemical retorts. A ray of light passing from one of these stars to our earth is thus a vibrating column, along which run countless waves, 30,000 to 70,000 in every inch. But to have such vibrations, there must be something to vibrate. The astronomers and opticians have thus been led unanimously to believe that wherever these light undulations pass, there, as the undulatory sub-stratum for them; there must be an exceedingly rare medium, which they call the luminiferous ether. It is infinitely more subtle than the thinnest gas, since it penetrates and pervades metals and crystals and plates of glass that shut out these gases; and yet it must be regarded as of the nature of a solid, because its vibrations are transverse, not longitudinal, as Freshel showed. It must also be infinitely elastic, since light moves nearly a million times faster in it than sound does in air. The pressure of this, it is calculated, is many million times that of gravity. It extends to the farthest visible star, and its magnitude is millions of millions of times that of all the solid matter of our giant sun and all its planetary attendants. We are wont to think of ourselves as living on the outer surface of this ball of earth round which there is an immense void. In point of fact, we are immersed in the depths of an ether-ocean, whose magnitude is so vast that if the whole planetary system were solid matter, it would be but one eleven-trillionth part of the sea of ether whose billows stretch to the nearest fixed star.

CREDO QUIA NECESSARY.

And now, if we inquire what warrant from observation science has for believing in this ocean of ether in which our globe floats as a tiny mote, our answer as before is—None. Though the medium of vision, it and its vibrations are farther beyond all visibleness than the tiniest atom. Though more tenacious than steel, we move through it without feeling it, and the movements of stars or planets are not measurably retarded by it. Though its pressure is many thousands of pounds to the square inch, no balance can weigh it. Though touching us on every side and penetrating us through and through, no touch of ours can perceive it. How, then, has its existence been established? Simply by the demonstration that by the supposition of such an ether and only by such a theory can the phenomena of optics be reasonably explained.

AN ARGUMENT BY ANALOGY.

But when we see, as in these cathode photographs, boxed-up metal and collodion film communicating through opaque envelopes, can we doubt the equal power of the mind to send its messages to neighbour minds, across similar gaps and barriers? The marvels of telepathy, of mind-cure, thought-transference, and clairvoyance have, for not a few years back, been admitted by the select circle of cautious investigators. With such analogies from the physical realm as these recent discoveries supply, ought they not to be generally acknowledged? And if the soul can thus send its mental telegrams and photographic images across land and sea, without wire or conductor, by its own spirit currents, is not the argument for its supermaterial nature and power to survive the shock of death and from the other shore to send back, on privileged occasions, some messages of comfort or help to the friends left behind immensely strengthened?

APPARITIONS AT DEATH.

The last utterance of the poet Wordsworth was, "Is that my dear Dora?" a daughter deceased, whom he saw as with open eyes. Such apparent lifting of the veil for brief moments is not at all infrequent, and there are many of these occurrences, free from all suspicion of delirium, that are abundantly certified. Approaching death, instead of enfeebling consciousness, as it should do if the mind were but a material effect, often seems to release it from the weakeness of the body for a time.

Doctor Brown-Sequard has observed that cholera patients often retain clear and active minds, even when the blood is becoming black and clotted, in the first stages of the disease. In cases of chronic insanity or life-long idiocy, where the lesions or imperfections of the brain were incurable, the normal self has reappeared above the wreck, for a brief period, setting a farewell signal of the soul's independence. A friend in New York, a most intelligent and veracious woman, once told me how a short time before her young niece died, she expressed a fear of dying alone; but in a moment her face lighted up and she said: "No, I am not afraid—for here is Charlie and George and grandpa" (mentioning those of her relatives who had already passed on). After a little while she said again, "Oh, it is beautiful, beautiful!" Similar experiences have been published by Dr. Clarke of Boston in his book called "Visions"; and in almost every town or large family circle some one can repeat some analogous occurrence. I have always been very slow in crediting the so-called revelations of the spiritualists and the visions of the hypnotic. But do not these significant visions of the dying, while still in full retention of their faculties, impress even the most cautious with the conviction that at such times the veil that separates the seen from the unseen world is really parted, for a moment, for a consoling glimpse to those so painfully bereaved?

SAUL ONCE MORE AMONG THE PROPHETS.

This Saul of science has now become one of the prophets, for these latter-day miracles are daily making the hopes of religion seem less wild and fanciful. These fairy-tales that science is turning into everyday prose, are showing us how much more marvellous than any Scripture miracle are the realities of God's universe. The invisible forces are the mightiest. Beyond the farthest range to which the telescope pushes the domain of the visible, stretches the invisible; and by its unseen energies, all this brave show that salutes the eye, is kept alive. In every inch of space, the fidelity of God, the wisdom of God, the power and love of God, are hiding. We rise to higher ranges of being as we match ourselves to these eternal rhythms and make our hearts the obedient conductors of these grander and invisible currents of force. It is incredible that God should intend that humanity's progress in knowledge should be only

on the physical level. We may reasonably anticipate, therefore, a time when large fields of the spiritual shall open their secrets to us. Cheering rays of light, with most pressing disclosures, already herald this dayspring from on high, which shall make the scepticism of to-day seem gratuitous doubt. In the light of nature's grandeurs and the weakness of the human mind, is it rational that the martyr faith and the poetic visions of our race should outrun the realities of the universe and transcend the power of the Almighty? Prof. Stanley Jevons in his "Principles of Science" well says, "Science does nothing to reduce the number of strange things we may believe." And Prof. J. P. Cooke, so long professor of chemistry at Harvard, even more emphatically says, "There is nothing in science so improbable or inconceivable that it may not be realised."

A THEORY OF THE X RAYS.

The Journal du Magnétisme is, as might be expected, much interested in the X rays from its own special point of view. Founded in 1845, this magazine is, scientifically, just where it was fifty years ago, and the X rays, among other mysterious uses, are to be employed in photographing for the incredulous, the "magnetism" emanating from the human body, especially under mesmeric influence. Indeed, we are assured that the human body is not only to benefit by the X rays, but even to furnish them.

In certain conditions the human body [which has been already described as "an accumulator of ether"] may condense in itself sufficient energy to give birth to X rays, which at present the princes of science can obtain only by employing currents of considerable power.

It is to be hoped "the princes of science" will not neglect so profound a suggestion.

IV.—THE HISTORY OF SPIRIT PHOTOGRAPHY.

An article on Spirit Photography, or, as it is called on the Continent in, at least, less question-begging phrase, "transcendental photography," published in the *Revue des Revues*, sketches the evidence for the existence of the alleged phenomena.

The trial of Buguet, the first French exponent of this type of photograpic art, and his disgraceful and heartless series of frauds, gave, in 1875, the first great blow to the cause of spiritualism in France. In England, in spite of certain *causes célèbres*, such things were tolerated in higher places, and might even have suffered from the indifference of the public, had not Professor Crookes come to the rescue and initiated inquiries. The Dialectical and other Societies were founded for inquiry, among other phenomena, into that of spirit photography.

Passing briefly the various intermediate attempts, at best unimportant, often grossly fraudulent, of "spirit photographers," both in Europe and America, the author devotes the main part of his article to the valuable experiments of Mr. Traill Taylor, too familiar to the readers of BORDERLAND for summary here. The accounts are copiously illustrated with plates, showing the gradual formation of the image produced, under stringent conditions, upon the sensitised plate. The writer proceeds to discuss the question, "Are spirit photographs necessarily photographs of Spirits?" a question upon which the X rays should surely throw light.

We are referred to the speculations of Mr. Aksakoff, whose lengthy discussion of spirit phenomena has already been put before our readers (see BORDERLAND for January last), and who inclines to think that some proportion of psychic phenomena may be of "supra-terrestrial origin."

M. Pierre Janet, we are reminded, has made the very shrewd observation that every nascent science gives rise to systems rather than to facts, and that spiritualism, which is still in its dawn, is necessarily subject to this general law.

Wagner, the eminent Russian zoologist, has experimented in spirit photography with the view of testing whether "the psychic individuality disengaging itself from the hypnotised subject can assume a form which may have an objective reality though invisible for the experimenter." On one occasion, in the presence of the medium, Mme. Pribitkoff, a hand was photographed, though invisible to the experimenter.

But this interesting experience could never be repeated though patient efforts were made, and cannot, therefore, be considered conclusive on either side.

Other cases are quoted of, perhaps, less reputable origin, but no conclusion is arrived at. The author refers to a strange medley of authorities, in such juxtaposition as suggests no profound acquaintance with the subject. He perhaps justifies his indifference to accurate knowledge, by the somewhat startling information that several members of the Committees of Inquiry of the Dialectical Society ended by "mental aberration more or less pronounced," and that Allan Kardec says that nearly all mediums become the victims "of subjugation, otherwise insanity."

"The mediums," we are told, "begin with somnambulism and end with hysteria;" and even the experimenters, "hardened as they are, are subject to paralysis and madness."

The deductions drawn from these extraordinary statements deserves attention.

In face of the greatness of the sacrifice imposed upon themselves by the seekers after spiritual light, the intelligent public owes them, at the least, some credit for their conclusions, and a sympathetic curiosity worthy of the superior interest of their researches. (!)

IX.—TELEPATHY AND PRAYER.

THE STRANGE EXPERIENCES OF DR. BARNARDO.

THERE are very good Christians, who would regard any suggestions that answer to prayer could be in any way compared with telepathy as odious rationalism. There are others, and these others include all who are more reflective and philosophical, who see in telepathy a law which will render explicable many things which the materialist at present regards as absolutely incredible. Already one or two more thoughtful religious teachers, among others, the new Primate of Ireland, pointed out the extent to which the establishment of the law of telepathy would reinforce the belief in the efficacy of prayer. This it would do directly and indirectly. First, because it would indicate a change by which a fervent desire of the praying soul might make itself felt directly on the subconsciousness of other souls, whose action was necessary for the fulfilment of the prayer; secondly, it would establish the strongest analogy by which the hearing of prayer by invisible intelligences would seem to be on all fours with human experience; for is it reasonable to believe that, if the secret aspiration of my heart can make itself felt on the subconsciousness of a friend at a distance of a thousand miles, that a similar aspiration directed to an invisible being would not be equally potent? Of course, there are many who will sneer at the whole thing, and maintain that prayer is nonsense, and that there are no such things as answers to prayer, and, therefore, it is no use discussing whether things which do not exist have been brought into existence by telepathy or any other law; but on this ground there is no difficulty in meeting them by a reference to facts. It is, of course, easy for a man who shuts his eyes and lives in his cellar, to deny that there are such phenomena as sunrise and sunset. He never sees them, and, therefore, to him they never exist; but the phenomena are there to be observed by anyone who will look at them, all the same. So it is with everyone in regard to answers to prayer. The fact that prayer is answered, and that in the most remarkable fashion, is evident, as we shall proceed to prove. How it is answered is another question, on which I abstain from dogmatising, merely remarking that it would be unscientific to refuse to believe all those from whom the phenomena come as to how they come. While their information is material on which to form a judgment, it is by no means conclusive, for those who observe the phenomena are the last people in the world to explain how it originates. As, for instance, at the present moment, an enormous majority of the human race really believes that the sun rises in the east and sets in the west, it is doubtful whether more than 10,000,000 all told could give a satisfactory explanation of what astronomers have proved to be the true cause of the phenomena which has misled the majority.

Now, as to the matter of fact. On this subject I reproduce here rather a lengthy extract from an article which I wrote for the current *Review of Reviews*, where it formed one of the chapters of Dr. Barnardo's character sketch:—

When Dr. Barnardo began thirty years ago he had only the ordinary means at the disposal of any medical student. He was lonely, friendless, and without wealth. Yet since he saw that apocalyptic vision of the Don't-Live-Nowheres on the roof of the shed, he has spent in the noble work to which he has dedicated his life no less a sum than £1,700,000. His income to-day, money freely contributed by 80,000 subscribers scattered all over the world, is no less than £140,000 per annum, nearly equal to 3 per cent. interest on a capital sum of £5,000,000.

How has this miracle been achieved? We had better let the man who worked it give us his explanation. It is in one word—Prayer. Strange though it may seem, this man believes in God as a kind of Telephone Exchange of the universe, who graciously allows Himself to be rung up whenever any of His creatures need anything to carry on His work. Dr. Barnardo, like George Müller of Bristol, prays, and the Divine Manager at the Central Celestial switches on Barnardo or Müller to any number of subscribers, who hear the cry as a voice from God, and send the money in accordingly. Fantastic, is it not? Quite mad? Of course; but the cash comes in, and is coming in to-day. Listen to what the good Doctor says:—

My first Home was opened in defiance of all the rules of worldly prudence. It had no capital: not a penny in the bank, nor the promise of a shilling. It was simply and solely a tiny effort made by an altogether insignificant individual to follow what he then strongly felt to be the manifest leadings of the Holy Spirit. But the prayers of Christian friends were around it like an atmosphere.

I think I may claim for our Homes a high place on the list of Christian evidences, as I am sure that it is unto the *answered prayer of faith* that all their real progress is to be ascribed.

Often the last shilling was expended, but always the coffers were replenished from our Lord's own inexhaustible treasury. Thus it has been even unto this day; and now, my large family of nearly 5,000 children, saved by God's help from the direst evils, is still, as ever, dependent upon supplies sent down from heaven, as literally as if an angel brought them, in direct response to the petitions of Christian helpers, which ascend as daily incense to Our Father's footstool from every country throughout the world. The fact that our extremity has been God's opportunity, is well fitted to stimulate every Christian's faith in the gracious promises and providential guidance of Our Father, and to put to rout the armies of those aliens who would deny the Lord out of His own universe.

In 1894, 77,171 separate donations were received; of these 74,971, or 97 per cent., subscribed under £5 5s., 67 per cent. were of £1 and under; 6,028 anonymous donors sent nearly £8,000. Decidedly the number of subscribers to the Divine Telephone Exchange must be numerous and their addresses are only known at the Central. The average per subscriber has risen from 28s. 2d. in 1889 to 38s. 11d. in 1894; but the number of subscribers curiously enough remained almost stationary till last year, when there was an increase in donors of 5,913. On one exceptional day no less a sum than £1,116 was received in 698 separate donations. The highest gift was £100 from a Scotch lady, the lowest was six penny stamps from a six-year-old English child. Sixty of that day's gifts were from beyond the four seas. Of these, twenty-eight came from Australia, twenty-six from India, two from Africa, and one each from Russia, the United States, China, and Switzerland. On another day more recently still the highest gift was also £100, but the lowest was twopence. That day there were

forty-six donations from abroad—twenty-two from Australia, fifteen from Africa, four from India, three from the United States, one from Malta, and one from Germany.

It is easy to sneer at this telephonic theory of prayer, but Dr. Barnardo has a great deal to say for himself. In fact, except upon some such hypothesis, to which, of course, the modern discovery of telepathy adds no little support, it is almost, if not quite, impossible to account for the inflow of the money and the extraordinary coincidences which Dr. Barnardo is compelled to note between the prayer and the answer. Although it costs £140 per day to find bread and meat for his immense family, he has no means for meeting the daily bill except what he can get in by this Prayer Telephone of his. Elijah with his ravens was not a circumstance to Muller of Bristol and Barnardo. Muller is a more remarkable case, because he sticks to the Telephone of Prayer, whereas Dr. Barnardo supplements his Telephone by judicious advertisement, for which he has quite a genius. But when hard pressed it is the Telephone he relies on. He says in one of his reports:—

There have been, for example, times this year—many times—when I have had literally not one shilling in the bank—no, not one—and when the daily receipts were so low that *if I had expended everything received in food alone, it would not have sufficed to supply a single meal for all my large family.* To make the cloud of those dark days darker still, sickness broke out among my little ones in several Homes, and that involved the immediate hire of fresh nurses, the use of expensive medicines, and the employment of curative agencies which at once *doubled the cost of living.* These things might well dismay the heart of any one whose shoulders bore his own burdens.

In such straits Prayer is his only resource. And explain it how we may, it has never failed him yet. True, he has often been in a very tight place.

As, for instance, when in the early days a sudden incoming of bitter cold wintery weather found him with children shivering in their cots and not a penny to buy blankets with:—

Earnestly I besought the Lord for help. He who sent that bitterly icy wind could surely protect our poor wee bairns from its trying influences! So I asked the Lord to send blankets for my family. But no money came that day; and next day, unable any longer to bear the thought of the little ones being cold, I went to the house of business at which I habitually deal, and selected the kind and quantity of blankets required. They came to close upon £100; but as I had not the money, I simply selected them, and did not buy. I felt that I must not incur debt; and so again that day I spread before Him, whose work it was, the pressing needs of the case.

Next morning at breakfast the first letter he opened was from a clergyman in the South of England with a cheque for £100 "to provide additional clothing needed in consequence of the inclement weather." Who rang that clergyman up?

Still more remarkable as a case of coincidence or test was the founding of the Ilford Girls' Homes. Dr. Barnardo, like other zealous people, is continually projecting more than he can execute. As a rule he does not attempt to carry out his schemes till he sees his way clear. But on this occasion he was so impressed with a sense of the need for the Girls' Homes that he wrote a letter to the *Christian* announcing his desire and intention to build cottages at Ilford for neglected girls. No sooner had his letter appeared than he was filled with misgiving, not to say remorse. Had he walked in advance of God's guidance, or had he not? A friend met him, and hearing of his trouble proposed to put the matter to a crucial time-test. Dr. Barnardo was at that time going down to Oxford, so the two of them agreed to pray that if it was God's will that he should go ahead, He should give them a clear sign like Gideon's fleece before he returned to town. If no sign were given the Home would be abandoned. They prayed, and agreed to abide by the result.

The very morning after they arrived at Oxford a total stranger put his head into the room. "You are Dr. Barnardo?" "Yes." "You are proposing to found some homes for neglected girls?" "Yes," said Dr. Barnardo. "Put me down for the first cottage," said the stranger, and departed. Dr. Barnardo hurried after him, and after praise and prayer he learnt his story. He had lost a daughter, and had resolved on reading the letter in the *Christian* to build a Girls' Home as a means of commemorating his child. He had said nothing about it to any one, intending to communicate with Dr. Barnardo on his return to London. By an unexpected chance (?) he found Dr. Barnardo's name among the new arrivals at the hotel in Oxford, and first thing next morning promised the £350 needed for the Home. Need I say that Dr. Barnardo with this dew on his fleece returned to town full of courage? Nor was his confidence misplaced. There are now forty-nine separate cottages and five larger households in that Girls' Village at Ilford, providing accommodation for 1,000 girls.

That kind of coincidence is constantly happening. Remittances become due, his bankers refuse to increase his overdraft, there is no time for personal appeal; off goes the Doctor to his Prayer Telephone. Here is his report as to how it worked:—

There was no time to appeal to friends; I must have the money in four days, or else very grave inconvenience and disappointment would necessarily ensue. I could only cry to God for help! Twenty-four hours before the very day when the first of these payments had to be made, the receipts, which had, as explained, fallen so low, were suddenly stimulated, and the tide turned. An unexpected legacy was paid, through the kindness of the executors, *before the date on which I supposed it was due.* A friend wrote offering to give a sum of money at once, which she had intended bequeathing to me by will, and on the next day, the date on which my Committee's cheques had to be sent off, the receipts were marvellously increased; so much so, indeed, that all the pressingly urgent payments were defrayed, and only one or two less important ones had to be kept over. Thus, in a moment, as it were, did the good hand of God lift off the heavy burden from His servant's heart and mind.

These things are happening to-day. There are two items chronicled in *Night and Day* for March, 1895. Dr. Barnardo, after mentioning the fact that he had only once in his life had enough money in hand to enable him to keep going for a month if no more subscriptions came in, says that it is very seldom he has enough in hand to pay for a week's expenses in advance. As his day is, however, so his strength shall be. But in December, 1894, he very nearly ran dry. From old experience, Dr. Barnardo always expects to receive one-sixth of his annual income in the last month of the year. He ought, therefore, according to the law of averages, to have had £22,000 in December, 1894. Calculating upon this, he had arranged to make a great number of payments on December 31st, which could only be made if £22,000 came in. But on December 27th his monthly takings were only £15,787. We may depend upon it the Prayer Telephone was used to some purpose. The "calls" on the Central were incessant. But there was no response. The 28th came and went, the 29th came and went. On the morning of the 30th he was £4,500 behindhand. This was indeed running it fine. But the Central had heard the call, and on the 31st, £4,662 was

paid in at the last moment by donors who, for the most part, had no idea why they were moved to pay up just then.

Dr. Barnardo claims for the Prayer Telephone that it differs from the ordinary contrivance, inasmuch as the Central arranges for calls before it is rung up. In support of this theory of anticipatory telepathy, a phenomenon familiar enough to those who experiment in the obscure regions of the sub-consciousness, Dr. Barnardo is accustomed to tell a very remarkable story, quite as wonderful in its way as that of the Oxford Ilford time test:—

"Several years ago," says Dr. Barnardo, "I had to raise £500 by June 24th or submit to the foreclosure of a mortgage. The 15th of June arrived and I had no money in hand. I had two friends, wealthy men, who had told me to apply to them whenever I was in great difficulty. I wrote to them both, only to hear that one was out of town for an indefinite period, and the other was too seriously ill to attend to any mundane affairs. By the 20th things had got worse. No money had come in, but instead there was an additional claim for £50. The 21st passed: no money; the 22nd, ditto; on the 23rd the average receipts for the Homes were lower than usual. On the morning of the 24th all that arrived by post was 15s. Almost in despair I made my way to the lawyer's office in the West End who held the mortgage, hoping that I might induce him to grant me a postponement.

Passing down Pall Mall, I noticed standing on the steps of one of the large clubs a military-looking man who stared intently at me as I came along. I glanced instinctively at him, and then resumed my way. In a moment or two I felt someone patting me on the shoulder. "I beg your pardon," said my interlocutor, as he raised his hat, "I think your name is Barnardo." I said, "Yes, that is so; but you have the advantage of me." "Oh!" he said, "you do not know me, but I recognise you. I have a commission to discharge. I left India about two months ago, and Colonel —— gave me a packet for you. It contains money, I believe; for he is a great enthusiast for your work, and he made a large collection for you after a bazaar that his wife held. But I have not been long in London, and have not had time to go down and see you. Only this very morning, however, I was thinking that I must make time to call upon you, when, curiously enough, I saw you coming along. Do you mind waiting a moment until I fetch the packet?"

I gladly acceded to the request, and returned with him to the club. He ran upstairs, and presently brought me down a large envelope addressed to me, carefully tied up with silk, and sealed. I opened it in his presence. Imagine my astonishment and my delight when I found in it a bank draft to the value of £650! This had been sent from India rather more than three months previously, before I myself realised that I would have to make the special payment which was that day due. I cannot doubt that in the providence of God the bearer of the message was allowed to retain the package until almost the last minute, so that faith might be tested and prayer drawn out unceasingly. And then, just when I was in the greatest extremity, the mighty hand of God was thus held out in assistance to His servant.

Need I say I went at once to the office of the solicitors; not to postpone the payment, but to make it, and then I returned with a grateful heart to discharge the liabilities that had arisen within the past three weeks of short supplies. I found that when all had been done I still had in hand some £90 over and above my requirements!

I commend the philosophy of Dr. Barnardo to my readers. It does seem hard that he should be so nearly run aground for cash, but he says it is all right:—

The manna that was stored up over and above that which was wanted for the day by the Israelites of old "bred worms and stank"; and it is only day by day in such work as ours that we can lay hold upon God. Only so can the work be sustained and the victory given.

Sometimes the time of trial is prolonged. On one occasion he sent off nine lads to Manitoba without having any of the £99 in hand to pay their expenses. It was not till twelve days after they had sailed that a gentleman in Kent sent in £100 "for defraying the cost of the Manitoba emigrants." So the *bon Dieu* had added £1 as interest for the delay in providing the money! On another occasion a sum of £300, promised for a special purpose, had been spent, when the donor suddenly discovered she could not afford the money. What was to be done? He was at his wits' end. But the very next day a friend wrote saying he wanted to do something for the Home—would he make a suggestion? Even when the letter suggesting the payment of the £300 was being written the friend came down to the office and at once assumed the whole liability.

Coincidences are they, or tests, or proofs, or miracles, or what? Let each reader answer for himself. As for me, I will only say that these things are on all fours with the most marvellous records of Bible times. If it was chance coincidence then it is chance coincidence now. If, on the other hand, the Prayer Telephone was in full circuit in Elijah's time, it seems to be still in working order to-day.

There is no need to add anything to this narrative of facts, the authenticity of which can be tested by anyone who has a mind to examine the evidence which is not only abundant, but is continually accumulating. But the experience of George Müller, of Bristol, is much more remarkable than that of Dr. Barnardo, and I shall, in some future number, set forth some of the facts which abound in George Müller's reports. All that I wish to do at present is merely to indicate the probability that it is through the investigation of telepathy that we shall find a clue to the method in which prayer is answered. Those timid souls who fear that with every discovery of a divine law man reduces the amount of belief in the divine Law Giver, need not be alarmed in the present case, for nothing would tend more to establish a belief in what I have called the Celestial Central Telephonic Exchange than the continual verification of the fact that it is possible to get switched on to persons with whom rests the possibility of answering your prayers.

EXPERIMENTAL TELEPATHY.

IN the *Arena* for April, C. B. Newcomb contributes an interesting account of some experiments he conducted in telepathy. If any of my readers repeat the experiment I shall be glad if they will report the result to me.

WHAT ARE THE BEST CONDITIONS FOR TELEPATHY?

What, then, are the best conditions for projecting thought? Experiment in this field has been so limited, that, as yet, we have reached very few definite conclusions. It appears that the conditions which have produced the most satisfactory results at one time are by no means certain to produce the same results at another. From this it follows that this problem contains some undiscovered factors.

It appears, however, certain, first, that there must be *harmony* between the operators, to admit of reciprocal vibration and produce the best results; secondly, that the mind must be *free* from the disturbance of anxiety, and *confident* in its power to send and receive thought-messages. It must also have developed the power of *concentration*, in order to obtain a focus of the mental forces and project the thought as sender, or perceive it as recipient.

AN EXPERIMENT AT 1,000 MILES DISTANCE.

In an experiment I made some years ago for thought-transference between Chicago and Boston, the following conditions were arranged: The parties sat by appointment, making careful

allowance for the difference in time between the cities. It was agreed that each should act alternately for fifteen minutes as sender and receiver. In order to assist concentration, each had placed before him a photograph of the other upon which he fixed his earnest attention. With a view to establishing magnetic relations, each held in his hand a lock of the other's hair. Pencil and paper were provided, and a careful record was made at both ends of messages sent and impressions received.

CLAIRAUDIENCE BY TELEPATHY.

The experiment was particularly successful. Not only was the substance of the messages received, but with a precision that was remarkable. I had dwelt emphatically upon each word of my message in Chicago, repeating it many times in a low tone. My voice was actually heard in Boston, as though I had been calling through a telephone. In this case the parties had been in relation of operator and subject in a long series of hypnotic experiments, lasting many months, and relations of harmonious vibration had been well established.

Other experiments were made at closer range, several between Boston and New York, and always the substance of the message was received, though with varying precision. These experiments were always by appointment, though without the other conditions which were used in the Chicago trial. Sometimes the hour appointed would find me on the street instead of in the quiet of my room. In such case the required concentration was naturally more difficult, yet I do not recall any instance in which the signalling failed.

A DANGEROUS POWER.

Upon several occasions I made the effort, without warning, to throw my subject into the hypnotic sleep, when we were separated by distances varying from one hundred to three hundred miles. In this I invariably succeeded. The influence would be immediately felt as a peculiar tingling sensation. This would be quickly followed by the hypnotic condition, which would sometimes last for several hours—in one case breaking up an entire morning's engagements, as I had neglected to throw off the influence. In these experiments careful note was always made of time, and the effects produced were always found to be at the exact hour of the trial.

Such experiments as these have certainly established as a scientific fact the conclusion that *thought can be projected* to great distances. It may be definitely recognised by the recipient, or its effects produced without the conscious recognition. The will of the operator is the projecting force. Time and distance do not appear as factors.

AUTOMATIC WRITING BY TELEPATHY.

But there is another phase of the telepathy which is still less understood than this we have considered, where conscious purpose exists in the mind of the operator,—viz., the *unconscious* field, in which the thought passes from one mind to the other at a distance, without intention, and registers itself in a resulting action. This is illustrated by the following experience. A gentleman in Chicago was sitting quietly in his room when he felt an inclination to yield his arm to automatic writing. A letter was thus written addressed to himself and signed with the name of a friend in San Francisco. Five days later the mail brought to him from San Francisco the original letter, of which the writer had unconsciously projected the duplicate at the time of writing. Here again appears to be the germ of the "auto-telegraph," operating without battery or wire.

For such experiences we may reasonably infer that every individual is at the same time a human dynamo, containing magnet and induction coil, receiving, generating, and transmitting mind-forces, consciously and unconsciously. Doubtless the largest field of operation is the realm of the unconscious.

CLAIRAUDIENT TELEPATHY.

Here is a story from Port Elizabeth. At half-past two on the 18th ult., a port signalman, Charles Robtham, was last seen alive there. During the night his wife was awakened by what seemed to be a knock on the door. She called out to her sister who lives with them, "Here's Charlie, now." The knock came again, and she said, "Come in, Charlie, what's the use of trying to frighten people?" Then she avers she heard a voice calling, "Lizzie, Lizzie, come quick!" In the morning, when her husband did not come home, she related her experience to some friends, saying that she was confident something had happened to him, which was only too truly verified, for, a little later, the body of the unfortunate man was found floating in the bay.

HAUNTED HOUSES.

There has been during the quarter quite a small newspaper sensation on the subject of haunted houses. This was due to the fact that a native Indian officer, who had personal experience both of the inconvenience of occupying, and the difficulty of letting, a haunted house, confided his woes to the *Standard*, which, strange to say, afforded his letter the hospitality of its columns. Since then there has been an almost continuous series of pilgrims sojourning in the haunted house aforesaid. I am glad to be able to publish elsewhere a narrative of Miss X.'s experiences, which describes what she heard, for she saw nothing on the nights during which she kept vigil in the haunted hall.

"MOURN NOT FOR THE DEAD."

A clergyman in Kansas city sends me the following item, vouched for by a very trustworthy lady in his congregation:—

Her husband died in October, 1861, in New York State, and she was constantly weeping and mourning his loss. One night in the February following, she had sent all the children to bed and was alone, weeping. About half an hour after getting into bed she saw her husband plainly, standing just inside the door, as though he were entering the chamber. She immediately sprang out of bed to meet him. He opened his arms and clasped her. She inquired if he was happy. He replied "Yes, if you only would not cry so." Then he went away—appeared simply to vanish, and for some days she seemed to feel the pressure of his arms around her. The result of this husband's visit was to cause her to cease weeping and to cherish the hope of reunion.

A CASE OF CLAIRAUDIENCE.

A correspondent in Missouri sends me a report, for which a lady friend of his vouches. Her brother was in England, and the mother, in America, awoke her husband, and said she had heard this brother say, "My sister Betsy, I want to see my sister Betsy." This was in the United States. It was proved afterwards that this brother died that night in Malton, Yorkshire, saying these same words which were his last. This lady was awakened from slumber, and awoke her husband to tell him of the incident.

X.—MIRACLES: CATHOLIC AND PROTESTANT.

I.—"THE MIRACLES OF THE HOLY COAT."

BY THE BISHOP OF TREVES.

MR. JOHANN LEIPOLD has sent me a copy of a pamphlet translated from the German, which gives the account of miracles which took place during the exhibition of the Coat of Treves in the year 1891, narrated from official documents by Dr. M. Felix Korum, the Bishop of Treves. As this is one of the few authentic narratives published in English describing alleged miraculous occurrences which took place at our very doors only five years ago, it will not be amiss to place the substance of the good Bishop's remarks before our readers. It will, at any rate, be something to have a change from the miracles of Lourdes and St. Winifride's Well.

WHY THE DELAY IN PUBLICATION?

The Bishop's preface begins by stating, "It has pleased the Lord to reveal His omnipotence during the exposition of the Holy Coat by many surprising cures, and to reward thereby the faith of the pious pilgrims." He explains that although urged by many to make publicly known these tokens of divine grace, he postponed their publication until after the exhibition itself was over. He says he repeatedly declined to allow even reports of presumable cures to appear during the time that the garment was exhibited. This, although commendable from some points of view, does not tend to increase the value of the evidence which it is always well both to collect and publish while the witnesses are still on the spot.

TO TRY THE TEST OF TIME.

The Bishop is on surer ground when he states that it is well to be quite sure that a miracle has really been wrought, and that the improvement noted at the time was not a mere temporary affair due to momentary excitement.

> The correct judgment of such cures demands, in many instances, a minute examination by scientifically-trained experts, by physicians and theologians. The law of the Church ordains that such cures can only then be called miracles, when they have been found to be such, after strict and thorough examination. More than two years have elapsed now since the Holy Coat was exposed. After having demanded a second set of reports on the condition of the cured persons, so as to be doubly sure of our case, we have submitted the whole documentary evidence to a commission of physicians and theologians.

The result of these examinations and deliberations are published in this pamphlet. To enable the reader to make a calm and thorough examination of the documents, the Bishop publishes them without comment, merely adding, at the end of each case, the decision of the Commission. He adds that, to avoid misinterpretation, nobody is compelled to believe in the miraculous character, even of those cures which are designated as true miracles.

WHAT IS A MIRACLE?

A miracle he defines in the Introduction to his pamphlet on the Holy Coat, as a visible token which shows to us the power of God and His immediate influence on the course of natural events, and they imprint a seal of undeniable truth upon the revelation of natural and supernatural doctrines. The Bishop's thesis on this subject is an interesting illustration of the state of mind which prevails in the Catholic hierarchy on the whole subject of Miracles. According to Bishop Korum, if the possibility of miracles is denied, the whole Gospel narratives appear to be nothing but empty fables. Quoting St. Thomas Aquinas, a miracle is an event, fact, or effect which is produced by God beyond the order of things as fixed and observed by Him in nature. Not every act of God is a miracle, not even such an act as the creation of the world, but only such extraordinary effects as those which go beyond the forces of nature, and are produced by God without there being required such a divine efficacy by the natural order of things. He then quotes from Rousseau and Spinoza. He argues that the order of the universe is by no means absolute, and unconditionally necessary. It is, on the contrary, conditional. In nature itself, minor laws are every day arrested or modified by higher laws, therefore, he concludes, miracles are possible.

THE ARBITRARY NATURE OF MIRACLES.

But if they are produced for divine purposes, they must also be perceptible. Their occurrence must be certified by credible witnesses, whose evidence must be thoroughly examined, so that no doubt can be raised as to the absolute certainty with which they speak. This, he maintains, has been done in the case of the cures effected by the Holy Coat. One objection which is frequently taken to such cures, namely, the fact that only a few here and there are cured, as it were, by haphazard, he uses as an argument against the hypothesis that the cures were effected by any natural law or secret force of nature; for, if so, the same force would have produced the same effects upon all persons who came within the range of its influence. For the physical laws are constant, and if no unaccountable arbitrarism shows itself, as, he maintains, it does in the case of the miracles wrought by the coat, there must be some cause outside nature.

NOT THE RESULT OF SUGGESTION.

The Bishop then maintains that there is no analogy between the cures wrought at Treves, and those which are brought about by hypnotic suggestion. This will be felt by many to be the weakest part of his paper. It will be noted the good Bishop protests against the doctrine that cure by suggestion was discovered by hypnotists. The Pope Benedict XIV. himself suggested the possibility that a sudden cure of painful gout by St. John de Prado might not rather have been due to the influence of mental suggestion. The same Pope quotes the opinion of many doctors as to the power and potency of imagination in curing diseases; but, says the Bishop, "Imagination cannot cure organic diseases, and when such diseases are unmistakable and instantaneously cured, the only explanation is the immediate help of God, which help we rightly call a miracle."

> Nervous disorders may be healed; but neither hypnotism, nor suggestion, can restore eyesight to a blind child, nor can it cure one afflicted with lupus or with dropsy. Among the patients who undertook a pilgrimage to our holy relic, no

special training took place, as it does with certain hysterical exhibitions, no medicines were employed, nobody attempted to work upon the imagination of the sufferers. Though all were inspired by the ardent longing to obtain relief from their sufferings, yet their trust was only conditional. That is, they only demanded health, if it be the will of God, and if it would conduce to the welfare of their souls. In the humble consciousness of human weakness and sinfulness they deemed themselves unworthy of so great a grace.

It will be very difficult in many cases to draw a distinct line between the effects of natural forces or the influence of a higher power, when we deal with nervous conditions which cannot be perceived by the changes of organisms, although they may often produce great and continuous pain; greater caution is therefore necessary in such cases and as long as the possibility of a natural explanation of the cure exists, we shall not be able to treat them as miracles.

THE DIFFICULTIES OF COLLECTING EVIDENCE.

In describing the difficulties which confronted him in collecting the evidence, the Bishop deplores the reluctance of many medical men to commit themselves. Some of their certificates, he remarks, have been composed with great reserve. The Bishop thought that the doctors need not have scrupled to have given a perfectly straightforward certificate as to the state of the patient before and after the pilgrimage; but he found adequate explanation of their reluctance to oblige him in this matter by the statements of Dr. Boissarie, who declared that he would be a ruined man if he had certified that one of his patients, who had suddenly recovered at Lourdes, had been so cured. Dr. Boissarie says: "If I had put my name under a document confirming a miracle, my position and my reputation as a doctor would have been in danger. I would have destroyed my life's prospects with my own hand." Notwithstanding this difficulty, he has got a certain number of certificates which he prints with other documents. A great number of the cures reported to him could not be submitted to the examination of the commission, because the patients had never thought of getting a doctor's certificate as to the state of their illness.

HOW THE EVIDENCE WAS GOT TOGETHER.

So much for the Bishop's introduction. Now for the evidence. He began by issuing a confidential circular to all the deans in the diocese of Treves, asking them for particulars as to the miraculous cures said to be effected by the Holy Coat. The circular was dated November 24th, 1891. It stated that the following particulars must be minutely stated in the reports, and all reports to be sent in by the end of January.

1. Names and ages of the cured persons, days, on which they have either touched, or only venerated, the holy relic.
2. Whether they have submitted a medical certificate.
3. Whether the cure took place suddenly, or only gradually.
4. Whether shortly before or after the touching of the Holy Coat (or its veneration, or the use of garments touched by the Holy Coat) any natural remedies and which have been applied?
5. Whether the statements of the cured persons deserve full credit? I should like very much that the cured persons should describe in writing the course of the cure.
6. Whether in connection with many visible diseases the condition before and after the cure can be testified to by credible witnesses? In connection with persons, who were unable to obtain a medical certificate before or after the cure, or who were cured without touching the relic, it is necessary that the witnesses be examined officially, and be asked expressly whether they are prepared to affirm their statements by oath.
7. A medical certificate about the present state of health of the cured persons is to be added, if possible. As medical men sometimes refuse to give such a certificate, it has to be pointed out that they are not asked to give a certificate about the miraculous cure itself, but only an opinion about the present state of health of the cured person.

DO THE CURES LAST?

A little more than twelve months after all the reports had been received, the Bishop sent out another circular to the priests, whose parishioners were said to have been cured, asking them the following questions:

1. Is the state of health obtained during the exhibition of the Holy Coat still the same; and has the former disease not reappeared?
2. Has, after worshipping the Holy Coat, any natural remedy towards recovery from the disease in question been applied, and if so, which?
3. Send, if possible, a medical certificate about the present state of health of the cured person.
4. The persons cured, or their relatives, are requested to forward a simple, truthful report, and, if possible, written by themselves.

ELEVEN CERTIFIED CURES.

It was in this way that the information was obtained that was subsequently submitted to the commission. There are eleven cases in all, which I will briefly summarise.

(1) THE BLIND RECEIVE THEIR SIGHT.

The first is, Helena Daniel, of Recht, district Malmedy. On the 26th of September, 1891, Dr Nouprez, of Malmedy, certified that she had been suffering for several years from complete loss of the right optic nerve; the affected eye was consequently completely blind; all remedies hitherto applied had no effect on her sufferings. Armed with this certificate, the girl came to Treves, and on the 1st of October, between 9 and 10 o'clock at night, was brought in contact with the Holy Coat, the result was that she immediately received her sight. Five documents are appended to the parish priest's report to the Bishop. Dr. Nouprez, the specialist for eye diseases, who had certified, on September 26th, that she was completely blind in her right eye, on October 8th, wrote a long certificate to the effect that the sight of the right eye had been perfectly restored. He examined the child, and ascertained to his great surprise that she was able to read the smallest diamond print with an eye, the sight of which he had believed to be irremediably lost. He examined her very closely and found that, while she was still somewhat near-sighted, her range of vision being about half normal sight, she had complete restoration of sight for near objects. There are other certificates by the school teacher and school inspector confirming the statement of Dr. Nouprez. The priest's report gives the girl's own story, which is as follows:—

After the blind patient had zealously prepared herself by receiving the Holy Sacrament and by devotional exercise, she, trusting in God, set out on her pilgrimage. Having, by the assistance of a priest, been admitted to contact with the Holy Coat, she prayed as follows: "O crucified Saviour, who in Thy holy garment hast shed also for me, so much sweat and blood, who hast helped so many in Thy earthly life and in these days by touching the hem of this Thy garment, Thou canst help me also, if Thou willest. Help me, Lord Jesus, be merciful to me, Jesus, pardon me my sins." Immediately the child felt something in her right ear (she had gradually become almost completely deaf; in fact, her whole right side had been stiff and almost paralysed) just as if an ulcer was opening, and she could immediately hear again; she had an icy cold sensation over her right side, and a draught of cold air rushed suddenly through

her blind eye. Descending the stone steps, above which the Holy Coat was exposed, she said immediately to her father, who had accompanied her: "Father, I can see." And at the same time she saw and pointed out the burning candles in the church, saw other objects with the hitherto blind eye, and read to him in the dark, lower part of the cathedral, pretty fluently a small Latin pamphlet.

On her return, the priest took her at once to the doctor, who exclaimed, "Child, thy faith has availed thee, and also the medical remedies. The Holy Coat has restored to thee thy right eye, and medical art thy left one." In March, 1893 the priest and parents certified that Helena Daniel continues to be in possession of her eyesight. The old complaint has shown no signs of re-appearing. Such was the evidence submitted to the commission, who reported as follows: "By reason of the certificates before them, the experts, and also the Commission, can declare that this sudden cure can certainly not be attributed to natural causes."

(2) LUPUS DISAPPEARS.

Johann Hoffmann, of Tholey, a miner, came to Treves, with a certificate from Dr. Bokelmann, certifying that he suffered from lupus of the lips, the lower part of both cheeks, as well as from eversion of the two lower eyelids. Hoffmann was forty years of age; he had been twice married, and had seven children. Both lips were eaten away, the nose, cheeks, and eyes were diseased, and the lower eyelids were constricted. He had been treated for three months with Koch's remedies without any avail. On the 3rd of September, at 9 P.M., he touched the Holy Coat. For a fortnight no change was observed; then the skin began gradually to heal, and on the 7th of November the doctor certified that the eruptions due to lupus had disappeared. The priest certified further that the whole face, with cheeks, lips, and nose, had become quite healthy. The doctor maintained that the lupus had been cured by a slight inflammation of the lungs, which attacked Hoffmann after his return from Treves. Hoffmann, however, was firmly convinced that it was the Holy Coat which did it, for he had worn every night, and sometimes during the day, a piece of cloth that had been in contact with the Holy Coat. More than twelve months later the disease had shown no signs of reappearing; the man has never been ill since his cure, and can now undertake any kind of labour in all kinds of weather. The commissioners, after having inspected the cured man, reported that they found that the disease had completely disappeared, leaving the skin smooth and healthy, although still marked by scars. Their opinion is that, although the disease might recede temporarily, it would soon reappear in the natural course of things. Its total disappearance for eighteen months, the report says, points to a cure for which natural explanation is impossible.

(3) THE WOMAN WITH THE WITHERED LIMB.

Sister Ursula, a Franciscan nun, of Waldbreitbach, Neuwied, four years ago dislocated her right elbow by a fall, rupturing all the nerves and the sinews. The whole arm had become useless, the joint was stiff, and the two outer fingers of the right hand had become paralysed. Such was the certificate a doctor of Treves, who wishes to remain anonymous, gave her before she touched the coat. His report was dated August 27th. On October 24th the same doctor certified that her right arm was completely recovered, and can now be said to be perfectly healthy. From the nun's own report as to what took place, we learn that the doctor who gave her the certificate told her that her complaint was incurable, and while writing it said nobody could help her, not even the Holy Coat. From her account of the condition of her arm, the doctor's report was not surprising For four years she had been unable to lift it; the sinew had been severed, the funny-bone was broken; her arm not only was stiff, but became dropsical. She had tried electric currents time and again, without any benefit. When she heard of the Holy Coat she was seized with an unutterable longing to see if it could do her any good. "God alone can grant me that, I need no longer torment my arm." On Friday morning, August 28th, at five o'clock, she touched the Coat. After she returned she went to the Lady Superior to report progress. When she spoke to the Lady Superior, an inner shudder came over her. "I began to twitch," she exclaimed, "Oh, sister, what is in my arm, something is in it! I had to stretch it against my will. I really felt more power and strength in it." On the third day, at Mass, she thought of the Holy Coat. Her eyes filled with tears, and again she had that strange feeling in her arm. She continued to wear the linen that had touched the Holy Coat on the arm. From the time she touched the Coat she used no medicine or any appliances whatever. On the 21st October, she reports: I can use the bad arm for all kinds of work, and can make all movements with it as with the other sound one; only the dull feeling which she had specially prayed might remain continued with her. She can seize everything firmly, and she regards it as a token of divine grace that she retains that dull unpleasant feeling as a remembrance. In March, 1893, she reports that her arm remains quite well, strong, and healthy, and that the doctor on his last examination said that she possessed not a natural but a new and more powerful strength, which she regards as the special gift of God. The commissioners report briefly that "We, the specialists, cannot explain this sudden cure of an illness, which was evidently incurable, as being due to natural causes."

(4) THE DYING RESTORED TO LIFE.

Magdalena Weinachter, from Nieder-Kontz, in Lorraine, arrived at Treves with a certificate dated the 21st of September, signed by Dr. Burg, to the effect that she had not been able to leave her bed for the last five years. All the joints of her upper and lower extremities, as well as those of her spine, were completely immovable. The cause was chronic rheumatism of the joints, from which she had been suffering for the last eight years. She could not make any use of her legs for walking or standing, and her arms and hands were almost utterly useless. On the 29th September she was taken to Treves; she was so weak that they thought she was dying, and they gave her the sacrament. Living or dying, she insisted upon being taken to the Holy Coat. She touched it, and felt herself healed. At midnight she could move her left leg; on the next morning, at eight, she could lift her hand and make the sign of the cross. She insisted upon being carried to the cathedral for the second time to worship the Holy Coat. When she passed it, for she did not touch it again, she rose from the bed on which she lay and walked quite alone to the staircase. At dinner she could hold her knife and fork, and eat without assistance; she had no more pains in her back; her wounds had ceased to bleed. These wounds were bed sores, which were full of matter. A very spirited account is given by a priest of this remarkable case of healing. When she was ferried across the Moselle, she gave hardly any signs of life; the ferry-man expected he

would the next day have to bring back a corpse; the railway officials shrugged their shoulders. "What folly," said one of them, "to take a dying person to Treves; that is surely absurd." And several who saw her, Protestant and Freethinkers, as well as Catholics, declared "if she returns healed, we will have faith, too." So near to death was she that rules were suspended on her behalf, and she was at once taken to the cathedral.

As soon as she obtained a sight of the Holy Coat she felt something like a violent fire, burning through her from head to knees. She saw nothing but lights, and she felt, as she afterwards said, as if her head would burst. From the very depth of her heart she cried with a loud, piercing voice: "Lord! she whom Thou lovest, behold, she is ill! Jesus, Son of David, have mercy on me! If I only touch the hem of Thy garment, I shall be well!"

All hearts were moved with compassion, all eyes were filled with tears.

The patient touched the Holy Garment. Nothing of an extraordinary nature happened, at least, visibly, for the internal fire in her body burned on and on and caused her great pain. "Poor sufferer," said the Suffragan Bishop with emotion, "Touch the Holy Coat again, but with full faith." She did so, and was carried away.

"How do you feel?" asked her priest, who had taken a great interest in her, when she was taken down the high steps.

"I think I am better," was her inaudible reply.

She spent the night with the Sisters at the Convent of St. Borromäus, but could not sleep from pain and excitement. After midnight she heard a cracking in her legs, just as if a piece of wood was broken across the knee, and at the same moment she moved and stretched her left leg, which for five years had been quite stiff, crooked, and deformed.

"I can move my leg," she cried, joyfully, to the person who slept in the same room; this person saw it, and was not a little astonished.

As soon as the day dawned, she insisted upon being taken to the cathedral. When her friends came, she said, "Lift me up, I can really walk." They lifted her up, and she leaned on them, walked a few steps in the room. She felt no pains from her sores, nor was she conscious of their existence. They had to wait a long time before they could get into the cathedral, the crowd was so great; but between 12 and 3 o'clock, with great difficulty, she was permitted to enter.

When she was being carried up the high marble steps, she raised her arms and folded her hands, a thing she had not done for years, and she exclaimed with all the force of her voice and her faith, "Jesus, Son of David, have mercy on me!" "Do not cry so loud, and have good faith," said the priest who accompanied her. The bier was put down in front of the Holy Coat. The same fire, which had on the previous occasion pervaded her body from the head to the knees, went now downwards from her knees to her feet. She felt no longer any trace of pain, as if the disease had left her tormented body at a command from Above. She threw off her wraps, rose up and hastened away: "I can walk," she exclaimed, with the certainty that her sufferings had now vanished. "O God! I can walk! I thank Thee! I thank Thee! Thou hast granted me more than I asked for."

Everybody was amazed and greatly moved. "Who is she? Where does she come from?" said one after the other. Two priests stopped the patient who had been so suddenly healed, for fear she might collapse. "Leave me," she cried; "I can walk by myself." They asked her name and where she came from, and forced her to lie down on the litter. At the door she rose again, and walked in front of the excited crowd. "Is she cured? Is that the dead woman we saw yesterday?" were the universal exclamations. Many even attempted to touch her garments with images and rosaries.

In the afternoon she was taken to the village, where she was examined by the Sister of Mercy, who found her wounds had healed. She left Treves by the 5.30 train in the afternoon; her disused litter was put in the guard's van, and she sat down with her companions in the carriage. When they reached her village, the priest set out to meet her, believing that she was dying. When he found what had happened, a triumphant procession was formed, every one crowding into the church, and the paralyzed woman walked down the aisle to the front pew. The next day, a solemn service of thanksgiving was held, and Magdalena Weinachter, without any assistance, walked to the altar, and kneeled for the Holy Communion. Dr. Weinberg examined her. He found that she still limped slightly, the fingers were not quite straight, but she could move them easily, and her sores were healed; her flesh was smooth, without a scar, but where the sores had been were to be seen blue spots about the size of a half-crown. "This is evidently a miracle," said the doctor. In the autumn of 1892, twelve months after this miraculous cure, Magdalena Weinachter called upon the writer of one of the certificates. She still walked slowly, but she declared that she was perfectly well, and could even carry a pail of water with her formerly-paralyzed hand without causing her any trouble. She appeared in March, 1893, before the Commission. They found her healthy; she could move freely her head, her front finger-joints were bendable, with the exception of the thumb; her muscular power was strong. They report that the assumption of self-deceit cannot be thought of. The symptoms justified them in their diagnosis that this was a case of—

Pachy-meningitis cervicalis hypertrophica, and that this has been the cause of the illness.

The commission is of opinion that the recovery cannot be explained naturally, because it recovered so quickly, nay, suddenly, and because there exists no specific remedy for this disease, which is of very rare occurrence.

(5) A CURE OF ST. VITUS'S DANCE.

Joseph Petri, farm manager, Erkeln, Westphalia, was a sufferer from St. Vitus's Dance. For five years he had suffered from terrible nervous convulsions, which the doctors declared to be incurable. After touching the Holy Coat, the malady disappeared, nor had it reappeared up to March, 1893. The Commissioners report that the experts find it impossible to assume for the lasting recovery of this malady any natural cause, for the curing of such no sure remedies are known.

(6) A WOMAN WITH AN ISSUE OF BLOOD.

Mrs. Peter Stinner, of Brachbach, declared by the doctor to be suffering from severe abdominal complaints for four and a-half years, came to Treves, and was certified after her return in September to have remained in fairly good and equally favourable health. Another doctor certified that whereas, before her visit to Treves, her nervous system was so completely shattered that he had given up all hopes of a complete cure, after her return she was in blooming health. From the particulars given by the priest and by the woman herself, she was suffering from chronic inflammation of the womb. She had undergone no fewer than four operations, but she continued to suffer bleeding with many hysterical symptoms. She grew weaker and weaker, and was living in dread of another operation, which she feared might be fatal. She suffered excruciating pain, to alleviate which the doctor sometimes gave her morphia. She was ill, miserable, and extremely weak; her bleedings were terrible and accompanied with great pain.

From her own account, she was in a very exalted state of mind when she entered the cathedral, and prayed fervently that she might be healed like the woman who touched the hem of His garment.

I am unable to describe the feelings I had when I touched the Holy Coat. At first, something went into my right hand, then through the arm and into the whole body; I felt unspeakably happy as I had never felt before; I had the happiness of praying for some time near the Holy Coat, and could thank God for the great grace he had bestowed on me. Never shall I forget that happy hour. How had I deserved so great a grace? I felt already that I was getting better, and on my return journey I felt much better.

The recovery thus began went on rapidly. She slept, ate well, suffered no more internal pain, and now is strong and well, doing all the house-work. In March, 1893, she reports that her health has speedily improved since she touched the Holy Coat, and her former complaints have never returned. The Commissioners report that the experts consider it impossible to explain this cure as having taken place in a natural way; especially is it impossible to give a reason for the immediate stopping of the bleeding.

(7) AN INFANT HEALED.

Peter Eul, of Burdenbach, is the seventh case. This was a child of little more than eighteen months old. He is certified by Dr. Weber as having completely lost the sight of his left eye, owing to inflammation of the brain, while the sight of his right eye had become weak, and the right arm had become paralysed. Medical treatment had hitherto had no results, and any considerable improvement was almost out of the question. The child was taken to the cathedral. The moment it touched the Holy Coat it uttered a cry. In front of the cathedral, when they offered the child some food, it grasped it with its paralysed right arm. On returning home they found the child could see. In March, 1893, a doctor certified that the boy sees with both eyes, as well as with each one, singly, equally well. There are no signs of disease in the eyes, and the paralysis has disappeared from his arm. The Commissioners certify that, having regard to this medical certificate, the experts say that the recovery of the boy cannot be explained as due to natural causes.

(8) THE INCURABLE INSTANTANEOUSLY CURED.

Johann Wecker, from Berlin, was brought by his mother, armed with a certificate from the chief physician of St. Hedwig's Hospital, Berlin, showing him to be suffering from intestinal tuberculosis, and, as far as human power was concerned, incurable. The boy was very weak, and suffering. He was only four years old. He was taken to touch the Holy Coat; he did so, and immediately became well. When he returned from the cathedral, he ate heartily with a good appetite, and when he met his father he exclaimed, "Papa, I am well now!" Two doctors certify that he has completely recovered. It seemed that one of the doctors certified that the lad's sister had died of the same illness, and the boy had repeatedly suffered from scrofula. The Commissioners report that although there may be doubts as to whether the intestinal disease was of a tuberculosis nature, it cannot be maintained that the complete and startling recovery of the illness was due to natural causes.

(9) HEALED BY A PICTURE OF THE COAT.

Sister Stephanie from Treves. This case was notable, because she never touched the Holy Coat, but merely placed a piece of linen, with a picture of the Holy Coat, and which had been in contact with the Coat, upon a lumpy, painful swelling under her left arm. It disappeared. The Commissioners report that the recovery, without medical or operative action, was impossible to have taken place in a natural way.

(10) CURED BY A PARENT'S RESOLVE.

Joseph Wendling, a child of four, arrived with the certificate from a doctor that he was suffering from neurosis of the spine with separation and enlargement. A bony excrescence, the size of a child's head, appeared on the thighs and pelvis; he could only drag himself along doubled up, his head bent down to his knees, and even then only for a few yards, and with great pain. Several doctors were consulted, and they all said that the spinal marrow was decayed, and that nothing could be done. Hearing a lecture upon the Holy Coat, his parents decided to take him to Treves, but scarcely had they taken this resolve than the boy began to get better. The excrescence decreased, and the boy, who for months had not been able to stand, raised himself to an upright position, and walked normally. On the 17th of September he touched the Holy Coat, the bony excrescence had shrunk to the size of a walnut, and the lad is described as almost healed. The Commissioners report that in such cases spontaneous recovery of children is of frequent occurrence, but quick recovery following upon the vow of the parents is inexplainable from the point of view of natural law.

(11) THE LAME WALK.

Jakob Holzapfel, of the parish of Hohenbudberg, came to Treves, with a certificate of a doctor, who had treated him for six years for partial paralysis of the body, and for two years chronic inflammation of the vertebræ. For five years he had been unable to walk a single step without a crutch or a stick. It was with very great difficulty that he could be dragged up the steps of the cathedral so that he could touch the Holy Coat. Immediately he touched it the paralysis disappeared. He threw away his crutch, and walked unassisted down the steps and out of the cathedral. In March, 1893, the doctor expected that the recovery would be temporary, and that there would be a relapse; but he writes: "I have to confess that I consider the change in his nervous system to be due to a cause hitherto not discovered in the realms of knowledge." The experts therefore had no difficulty in certifying that the sudden discovery was impossible by natural means.

THE BISHOP'S CONCLUDING WORDS.

Such is the narrative of the Bishop of Treves, who sums up the matter as follows:—

All that has hitherto been stated rests on well-established facts. The reader can form his own opinion, and when he is not prejudiced can hardly withhold his consent. There is not a single declaration from any of the cured sick persons which shows any giving way to sentimentality or nervous excitement. No! all of them behaved sensibly and reasonably; all these cures, all the facts of restoring the sick persons to health are *undeniable*. We find persons of both sexes, and of every age, of different standing in society, represented. Illnesses of every sort, outward and inward of the human body, are healed. The blind see, the lame walk, cancer and lupus disappear when the Holy Coat is touched; sometimes at once, sometimes by degrees, without medical aid. Science acknowledges that these cures cannot be explained in the natural medical way, and that neither excitement nor imagination has effected the restoration to health.

II.—THE HEALER OF THE CEVENNES.

BY MISS X.

AN article on "The Miracles of the Cevennes," in a recent number of the *Revue des Revues* describes yet another phase of the Faith Healing which has in the past few years been so often and so variously offered for our consideration.

The Christian Scientists and their various imitators, centre the power of the healing suggestion in the subject himself; at Lourdes, and in our own Holywell, the suggestion is that of place, with its religious associations and accessories; in the case of Schlatter, the American healer, and of the healer of the Cevennes whom the present article presents to us, the suggestion is personal, as in the case of hypnotism, and is furnished by the healer himself.

In calling such cures "suggestion," one does not necessarily deny the possibility of miracle, though, on the other hand, judging from the analogy of the cures by hypnotic suggestion so forcibly brought to our notice by the science of our own day, the hypothesis of miracle is not necessary. "I touch, but God healeth," the formula used by our own kings, from Edward the Confessor down to the accession of the House of Hanover, when the sovereign gift of healing ceased, and the Church Office for the King's Touch was banished from our Prayer Book, is suggestive on this point. The employment of a material agency, the recognition of a physical method, leaves us, nevertheless, free to believe in a cause which is spiritual, in the appeal, whatever the method of suggestion, to the Divine which is within.


VIGNES, THE HEALER OF THE CEVENNES.

The passion of aspiration, in itself the badge of our imperfection, is nevertheless the highest of human emotions; and it is an encouraging and interesting fact that, even in relation to the phenomenon of physical healing, it is stimulated by charity on the part of the healer, by faith and hope on the part of the healed. Your healer is no mere quack doctor, he is an enthusiast—a fanatic, if you will. The laying on of hands is much the same in its form to-day as it was two thousand years ago—faith removed mountains then, as now. The hypnotist requires the concurrence of your will; that is, of faith in the phenomenon, or he is powerless; and, to speak it reverently, our Lord Himself demanded a like attitude. "As thou hast believed, so be it unto thee," was the formula then, as now. Cases are frequent when the daily miracle of living ceases with faith in its continuance. Every doctor can quote cases of patients who have died from mere self-suggestion, because, for some reason, they expected to do so—because they lacked the will-power to live.

ON THE OTHER SIDE.

It is inevitable that exaggeration, inaccuracy of statement, possibly even fraud, should be found in association with a subject which one feels should be sacredly guarded from such alloy. However simple and innocent may be the persons concerned—a few peasants, and priests, or pasteurs, in a mountain village, be it in the Cevennes, the Pyrenees, or our Welsh Holywell, there are, in such cases, many to whom the reputation of the cures is a source of profit, financial or intellectual—the inn-keeper who wishes to multiply his guests, or the observer who has a theory at stake. The fanatic and the enthusiast, the priest and the peasant, guiltless in intention it may be, are not the best observers of the facts of science, and the very intensity of their own conviction may be the cause of their failures to convince.

Schlatter, the healer of Denver, already portrayed in these pages, has suddenly disappeared—a disappearance, it is alleged, effected at his country's expense. Be that as it may, deserved or undeserved, it is quite conceivable that thousands have benefited by his healing powers. It is equally conceivable that many may revert to their original state of disease, should recent circumstances have shaken their personal faith in the healer. It is well known that the benefit undoubtedly derived from certain much advertised surgical appliances, ceased in the case of many of those patients who accepted the decision of the court of law, which declared that the articles in question were of no medical value whatever.

They accepted a suggestion; when faith ceased, the suggestion was withdrawn, and its working was at an end.

HOW VIGNES BECAME KNOWN.

The first to recognise the healing powers of Vignes, a French protestant peasant, were not his own countrymen, but the German-Swiss of the Canton of Berne. The reason is not far to seek. France is avowedly

sceptical, professedly critical and material. The Swiss, on the other hand, boast a continuity of healing tradition which makes their acceptance of such phenomena easy, if not a matter of course. In 1860, Mlle. Trudel attracted crowds to Geneva by the fame of her healing powers. In 1870, when France lay bleeding at the feet of her enemies, the German-Swiss were sending their wounded to the many établissements for healing by prayer, already existing in various parts of their country. Later we find Samuel Zeller, Mlle. de Manteufel, the Pastor Stockmayer, and others, all working cures by "the pharmacy of the prayers of Jesus."

The movement, though only passing as to its intensity, never wholly ceased. The *Maisons de Santé par la prière* continued to exist, but were often, of late, nearly empty of patients. The miracles of Vignes were made known by the agency of the pasteur of Biel writing in a Bernois religious journal, *Brosamen*, and by his publication of sundry pamphlets, produced during the last few months, one of which is already in the fiftieth edition.

[This, the most detailed of the series, may be had from the author, M. le Pasteur Schlachter. Biel, Canton Berne, La Suisse, and is called *Frohe Botschaft für die Kranken, Berichteüber die Wirksamkeit der Cevennenbauern Vignes in Vialas*. Biel, 1895.]

HIS PERSONALITY.

The story of Vignes begins, as does that of so many seers, with a message from an inner voice at a crisis of life. He was twelve years old, and he knelt, weeping, by the bed-side of his dying mother. She was beyond all human aid, and he knew that his best friend was passing away from him. It needs no special revelation to inspire the voice which bids one pray in such a moment as this. And in the heart of the rough farm lad there arose the cry of the human that has sounded through all the ages, and he called upon the great Father for help as never before—never in the hideous uninspiring little white-washed chapel among the hills, or when the good pasteur bid him recite "Our Father" at the Easter catechising.

The good woman recovered, and was soon back at work on the little farm. But the boy's prayers did not cease. Everything about him and under his hand he commended to the Father who had, as he believed, heard and answered. He prayed for the farm-servants, for the cattle, for the children; and everything about him prospered.

HIS ARTICLES OF FAITH.

His creed was simple. "We are born," he said, "the creatures of God; we ought to become His children. He is the Father and the Friend of His children, who enjoy His benefits in the degree in which they believe. And the prayer of faith shall save the sick, says Jesus, and they shall be healed."

His first inspiration, he told the pastor of Biel, was in the 103rd Psalm:—

> He filleth thy mouth with good things. He reneweth thy youth like the eagle.

It is asserted that Vignes has brought even the renewal of youth to his friends. Not to all of them, we gather; for we learn later that by the timely removal of uncles, and brothers, and sisters, he has come into various little fortunes which have placed him in easy circumstances.

Vignes is not easily discouraged. Any failure to heal is referred to lack of faith on the patient's part—reasonably enough. On the other hand, he does not actively encourage the visits of his patients. "Have you no God at Berne or at Tarascon?" he asks of the increasingly numerous visitors who flock to him at Vialas. "I am nothing; I know nothing," he adds, as he proceeds to ask details from his patients, and then he admonishes them, always in words such as these:—

> It is the great God, Who, by His pure grace effaces the soilure of your sins; it is He who heals all infirmities and brings life out of the tomb. Trust in Jesus Christ, who has said "Pray, and you will be healed." Go neither to doctors nor to chemists, but go to church and pray. If you are not healed it is because you do not believe in the force of prayer. Amen.

And those who believe go away sound in body and mind, or, at least, so we are told in *Frohe Botschaft*, p. 23, and in *Brosamen*, the evangelical journal already referred to in the issue of January 12th, 1896.

SOME CURES.

Among witnesses quoted is Mme. Schmitt (Oberer Heuberg, 14, à Bâle), who tells how, in her presence, a woman with disease of the eye became better when Vignes only looked at her; and how a woman, with lupus on her face, was healed while Vignes was praying.

One would like medical evidence, especially as to the lupus; but doctors and chemists are, of all men, forbidden to meddle. Oddly enough, they belong to the only profession whose interference one is inclined to seek. Personally speaking, this is not the kind of "medium" on whose behalf one would appeal to the police and the men of law. Vignes takes no money, and if one in a hundred of the alleged cures be genuine, even from the utilitarian standpoint, he is of more use to his day and generation than most of us. The hysteric are always with us, and if they have "nothing the matter with them" but disease of the nerves, they and their friends are none the less pitiable for that. Moreover, it is a gratuitous assumption that the disease of the will is, as in hypnotism, for instance, that most amenable to treatment. Gratuitous, though reasonable, *quand même*.

Another witness, M. Perrin-Bonjour, of Berne, tells us that when Vignes said to a deaf woman, in a low voice, "You already hear better," she heard him perfectly; but he does not relate the sequel.

CURES AT A DISTANCE.

Faith, like hypnotism, may, in certain cases, effec cures at a distance. Heaps of letters reach M. Vignes to which he never replies by post. He says, "God will reply," and he prays, and the cures follow. So the folks say. He can't be bothered with grammar and syntax, "like other pious men," we are told. There are some pious men, Jeremy Taylor, the Judicious Hooker, the Venerable Bede—not to go out of our own country—who were rather good at grammar and syntax, but they didn't make cures.

One woman who came to consult Vignes on her own account for an affection of the liver, begged at the same time for help for her husband, prevented by rheumatic gout from leaving his home. Vignes prayed for him, as for her, and on her return she found that at the very hour of prayer her husband had been cured.

THE PRESENT METHOD.

He has other ways of saving trouble besides not

answering letters. Were he to deal individually with the cases presented, as things are now, he would never have done; so he seeks the greatest good of the greatest number. The pilgrims come before him *en bloc*, and a list of their diseases is presented without any attempt to apportion them to individuals. Vignes then, "with an air at the same time earnest and simple, makes this little discourse"—

There is only one Doctor, God, by our Saviour Jesus Christ. When you feel the desire to know Him, and to give yourselves to Him, you will be healed. Jesus said to the paralytics "Walk," and they walked; to the blind, "See," and they saw; to the deaf, "Hear," and they heard. He will do the same for you if you have the faith which removes mountains. Go in peace and be healed.

HIS MANNER OF LIFE.

For the past twenty-five years, like the curés and other men of leisure in country villages, Vignes has given gratuitous medical advice, with the difference that his prescriptions have brought leisure instead of work for the doctors. He began by prescribing darkness and an astringent lotion for the ophthalmic cases so numerous in his damp country, and little by little extended his advice to the victims of other ailments. He has, from the first, rejected all artificial methods of cure, even ordering the lame to throw away their surgical appliances.

Medicine, surgery, exist no longer, he would cry. There is but one doctor, the doctor God, the all-powerful Father who will take away all our suffering if we have only faith.

M. Vignes is now seventy-two years of age, a peasant, but fairly educated, and a great student of the Bible. He is a typical Huguenot of the Cevennes, very sober, very simple in his manner of life. Though well off, considering his surroundings, and having been the mayor of his village, he is frugal to the extreme, spending absolutely nothing, looking after his own flocks, cultivating his own fields, and living alone, even apart from his own children. He accepts no fee, as has been already said, but does not refuse presents when it is understood they are regarded as friendly—not as fees.

THE PILGRIMAGES.

The pilgrimages which now visit Vialas on so large a scale were, in the first instance, organised by the Biel Pasteur already spoken of. Having personally witnessed the miracles of healing at Vialas, on his return to Berne he arranged for a pilgrimage agency. At frequent intervals a caravan of from twenty-five to thirty patients now travels from Berne to the country of the Cevennes accompanied by a professional interpreter, generally enlisted from some Swiss hotel. In January last five hundred and fifty-two patients undertook the difficult journey; in February three hundred and six; in the first week of March sixty. Later statistics are wanting, but there is, it is said, every sign that with the added conveniences of spring and summer weather, the numbers will increase.

The most devoted of these interpreters is a woman, a veritable enthusiast, thin and withered, who for months has made weekly journeys between France and Switzerland.

THE GOOD EYE.

In Lozère, his own neighbourhood, the peasants have a strong faith in "the good eye" of this holy man. Here is a story told by one of them to M. Paul Pin.

Monsieur, I was in my field. My cow was a little way off. I was going after her to fasten her up when I saw a venomous serpent about to strike her. I saw in the distance M. Vignes, and I implored the Lord to send away the serpent and to save my cow. My prayer was heard, for the serpent turned away, suspended itself from the branch of a tree, and dried up.

MIRACLES AND PROTESTANTISM.

The writer of the article from which I gather these details points out, as curious, the two facts that the greater proportion of the pilgrims are Germans—German-Swiss it may be assumed—and that this revival of the feeling of the Middle Ages, call it superstition, or sanctity, or what you will, is Protestant, even Calvinistic, in its source and manifestation. This, at least, cannot be set down to "Popish emotionalism."

At this moment, a letter reaches me from a friend who is visiting the Swiss Exhibition at Genoa, which contains a touch of local colour worth quoting in this connection. Writing from Chillon—the very name a romance, with all its associations of the Prisoner, and of Yolande de Vallois—my friend says:—

It is certainly here, in Switzerland, where the glorious old cathedrals are neatly white-washed, and a high pulpit with a wooden "table de communion" replaces so tastefully the whilesome altar, that the real splendour and beauty of the glorious Protestant religion burst upon one in all their fulness. With what awe does she behold the very own chair occupied by Calvin in the Madeleine, here in Geneva! Poor benighted Papists are allowed only two ugly modern churches, with no crosses on their roofs and no bells to ring, and the Blessed Reformation holds full sway, and on the Sabbath day there is no post, for which reason, dear friend, you won't get this letter till Wednesday.

("No post" is on occasion an institution worthy of the better land, but that in parenthesis.) It is obvious that whatever may be our special method of explaining away the fact that "the prayer of faith shall," and sometimes does, "save the sick"—a fact older than the Vialas miracles—we can't dismiss it as "Jesuitical lying," or "Popish trickery," or "the emotionalism of the Romance people," all of which have been considered applicable as explanations to Lourdes and Holywell.

German Calvinists are not impressionable, above all in a Protestant canton in Switzerland.

WHAT A FRENCHMAN SAYS ABOUT IT.

Our author's concluding words are worth literal quotation. He has related certain cases of exaggeration, certain reported cases of cures which are but temporary. I do not reproduce them. They are inevitable, as has been already said. I, for one, am prepared to discount ninety per cent., and yet feel the remainder worthy of study.

Vialas has become a Protestant Lourdes. Situated in a Protestant country, it has none of the *mise en scène* which characterise other places of pilgrimage. There are no grottoes, no solemn spectacles to intoxicate the public imagination. All is simple and austere. Nevertheless, pilgrimages increase, and one circumstance, worth mention, is that in each caravan there are always one or two Protestant pastors, often a doctor, or a simple homœopathic healer.

[The distinction is suggestive, and probably not "sarcastical."]

Although Vignes is, as a healer, quite disinterested, the innkeeper and *entrepreneurs* are enriching themselves, thanks to the gifts of heaven.

Vialas, which since the silver mines have no longer been at work has been a very poor village, is becoming, thanks to Vignes, rich and prosperous. The inhabi-

tants regard him as a benefactor, believe, or pretend to believe, in the cures, which they certainly do not fail to advertise, filling the whole country with the echoes of his divine piety.

Such is the succinct but accurate account of that love of the supernatural which has invaded German Switzerland, and which begins to spread throughout French Switzerland and the German country, whence already, indeed, a fair number of pilgrims have recently come to honour the Healer of Vialas.

One may, indeed, call this part of the Cevennes the Cevennes of miracles, for Vialas belongs to the same region as, and is barely eighteen kilomètres away from, la Grand' Combe, in which a mountain lately took a walk of fifty mètres in about four days.

But truly this is a queer country, where mountains walk, and invalids are cured by prayer, and serpents and evil beasts are killed and dried, merely by being looked at from a distance.

We are not told whether this removal of a mountain was effected by the prayers of M. Vignes. That he has not claimed a share in the performance proves him either a very honest man, or wholly destitute of that dramatic sense which is, as a rule, the Frenchman's birthright. The coincidence, with its prophetic associations, if the landslip, or subsidence, or whatever it may be, be true—is one so remarkable that in the interest of the unities we feel tempted to make M. Vignes a present of the fact, and of the obvious deductions.

THE HANDKERCHIEF CURE.

(See ACTS xix. 11—12.)

When God worked special miracles by Paul,
He did not send an angel winged and fair,
From some far-distant realms of light, where all
Is out of touch with earth, and where—
By man's imagining—nor step nor stair
Leads down to where earth's miseries enthral.

No skilled physician's sealed prescription rare,
Was he instructed to invoke, for aid
To heal the palsied—from their human lair
Drive out hell's legions, routed and dismayed;
Or call the spirit back to those that laid
Lock'd in death's cold damp arms all gaunt and bare.

But, as his wont—man's reasonings to confound—
Things foolish, and to meanest use applied,
He took to accomplish his designs profound
A *Common Handkerchief*—though fools deride—
Ta'en from the holy, faithful, God man's side,
Conveyed the mystic healing power around.

Shall we still dare, in cursèd unbelief,
To question whether we cannot understand?
Or harshly judge the soul, that underneath
Life's dense, dark curtain thrusts its eager hand,
And seizes the mysterious, long lost wand
Which parts the waters of our sea of grief?

P. DARBYSHIRE.

February 7th, 1896.

III.—THE MIRACLES OF SUGGESTION.

AN interesting paper, bearing the title, "Suggestion Without Hypnotism," was contributed to the Society for Psychical Research by an American, a Mr. C. M. Barrows. He has, it appears, been in the habit, for the last seven years, of suggesting to his friends, in their normal state, relief from pain and discomfort of various kinds:—

> I have treated several hundred persons, afflicted with various maladies, including insomnia, rheumatism, neuralgia, intermittent headache, sore joints, hysteria, chorea, morbid phenomena left as the result of disease, functional disorders of the nervous system, dipsomania, stammering, stage-fright, excessive emotion, &c.;—affording in one sense an attractive variety.
>
> Out of this list, I have chosen for mention in this paper cases in which pain in some form was either prevented or suppressed under conditions of nerve and tissue that would ordinarily make it inevitable. Such cases are better suited to the present purpose than the others, because in weighing the evidence they offer, there is comparatively little danger of errors due to either of the two causes which Professor Richet tells us it suffices to eliminate. International fraud can scarcely be supposed to enter into these experiments, and even the liability to "unconscious" or "automatic" fraud is slight. Chance, too, "which often brings about amazing coincidences," can by no stretch of its big cloak be made to cover the whole group.
>
> Take toothache, for example, the kind of pain with which I first attempted to deal. If I had tried only a few cases, or if only now and then the pain had disappeared under the treatment, common sense would insist that the ache ceased by chance. But since the record shows a large number of such treatments, with no failures among them, it seems reasonable to conclude that the suggestion stopped the pain. And yet, on the strength of these results alone, I would not dare to affirm that what occurred in even a single case was an instance of cause and effect. Fortunately I am able to cite more decisive tests of the power of the agency employed.

He proceeds to quote various examples, clearly described and well substantiated. Seven times he has suggested the painless removal of firm teeth, in all cases, except one, with entire success, one of the patients being himself. Several cases are quoted of the successful treatment of neuralgia; one of a lady who had suffered for three years from internal pain, owing to an accident, and who could get no help from doctors; one of a severely sprained foot; others of muscular rheumatism, and so on. Very interesting, very valuable, but not new.

THE COMMONEST OF ALL CURES.

Suggestion without hypnotism is practised every day, and has been probably since the world began. It is the basis of most of the modern miracles, most of the cures by quack medicines—for these do undoubtedly effect cures, especially of people with nothing the matter with them—most of the faith healings and Christian science cures, and probably a good many of the doctors' cures as well. They don't call it Suggestion, however, they call it "a good bed-side manner." Sometimes the other kind of manner has its effect too, then it acts by means of self-suggestion, such as benefited Mr. Barrows when he had his teeth out. I can answer for a case of this kind. A certain young lady, with a very strong will, who overheard the doctor's observation, "Poor little devil, her life is not worth a curse," decided she would not be condemned to death by a clumsy lout like that, and shortly recovered.

THE AUTHOR'S PHILOSOPHY.

A great part of the paper is taken up with elementary remarks about thought-transference and sub-conscious activities, all very good, but more adapted to a "sixpenny weekly" than to the pages of the *Proceedings* of

the Society for Psychical Research. The paper, as a whole, is indeed somewhat crude and undigested, and contains as many familiar quotations and stock allusions as a schoolboy's essay. One wondered, on hearing it, how it came to be presented to the Society for Psychical Research, and it is not more impressive in print.

WITH HYPNOTISM AND WITHOUT.

The author considers his method to be far more valuable than that of hypnotic suggestion with which he contrasts it, apparently quite unaware that he is describing in detail a process long familiar to the votaries of Christian Science. I hold no brief for any such system, but it is but fair to say that I know half-a-dozen people in London (there are doubtless as many scores) whose method of "treatment," as they call it, is precisely the same, and is exercised apparently with similar success. Miss Green published a list of such cases quite recently in the pages of BORDERLAND.

The value of hypnotic suggestions made for therapeutic purposes does not consist in anything peculiar about them, but their effectiveness is due to the heightened susceptibility of the patient during the trance. It is doubtful if this sort of treatment would have much effect upon disease and pain if the patients receiving it were not in a trance; and because my patients are not so affected, as far as I can judge, at the time of treatment, I suspect that my suggestion is a different thing from that employed by the hypnotisers; not so much in its results on patients, but as a psychical act of the operator.

Mine is a silent suggestion. I use neither voice nor other means to convey its import to the patient through sensory adits. I find it possible to affect with these unvoiced suggestions one who does not know my language, infants who have learnt no language, and brute creatures. This would not be the case if communication depended on speech. More than this: I am not conscious of forming any statement of the message, even in thought, when I make the suggestion. I certainly am not then thinking about my patient, or at him. Using the term "mind" in the popular sense, it does not seem that the suggestions which I make are addressed to it at all.

IS IT WITHOUT HYPNOTISM?

When this paper was read at a meeting of the Society for Psychical Research, Dr. Milne Bramwell asked the very relevant question, "How does Mr. Barrows know that his subjects were not hypnotised?" No one doubts that Suggestion can be conveyed without hypnotism, either orally or by thought-transference, such cases are common enough, but in the present instance it seems likely that many of his subjects *were* hypnotised!

The falling into a trance is not a necessary part of the hypnotic process, nor is verbal utterance a necessary part of suggestion, as he seems to suppose. All that is necessary for hypnotic suggestion in cases such as this, is provided for in nearly every example quoted by the author. First, there is co-operation of will on the part of agent and subject, the will of the patient and that of the operator concentrated on the same result; secondly, there is expectation of cure on the part of the subject, in itself the very strongest form of suggestion obtainable; and, thirdly (as we are repeatedly told), there is in the course of treatment precisely that concentration of attention, that isolation of thought, which is one of the most contributory factors in all hypnosis. We have in the description of treatment phrases such as the following—the italics are my own:—

During the suggestion we—operator and patient—*sat quietly without speaking*. The suggestion occupied as a rule twenty minutes (p. 30).

A lady who received six treatments for the cure of intermittent headache, *read a fascinating book* while I was operating. (*Ibid.*)

As the author himself has already told us, the effectiveness of hypnotic suggestion is due to the heightened susceptibility of the patient during the trance. The veriest tyro in hypnotism knows that a large proportion of hypnotised patients never even lose consciousness, and the "heightened sensibility" is supplied by faith, expectation, and concentrated attention.

Mr. Barrows' cases are doubtless true, and they are undoubtedly harmless and even useful, but it is a little late in the day to flourish them as novelties before the face of members of the Society for Psychical Research.

X.

SYMPATHY IN PULSES.

Dr. Purdon, in the *Metaphysical Magazine* for February, contributes, under the heading of "Sympathy in Pulses," an account of an elaborate system of experiments which he conducted fourteen years ago for the purpose of ascertaining the influence of the pulse of one person on that of another. He says:—

Fourteen years ago I saw the pulse-tracing of a sensitive lady change to that of my wife, who was holding her hand, while the paper was in the act of running through the sphygmograph.

This led him to make other experiments of a similar nature, with the result that he accumulated a great mass of tracings, which prove that there was a constant tendency on the part of pulses of two persons who were brought in contact to assimilate their pulse waves. Writing to Dr. Purdon, Dr. Montgomery says:—

So far as I can judge, your photographs show that the tracing of persons at first quite different prove alike when they happen to be in what is called "rapport." This is sufficiently astonishing when we consider how complicated the conditions are which determine the special character of the tracings.

Counting merely the sundry sources of innervation, cardiac and arterial, quite a number of factors co-operate here to form the primary pulse-wave and its secondary modifications. Synchronous concordance has then to be established by the combination of all the co-operating conditions. This indicates that a central influence dominates the process of assimilation. Such an influence in this instance could proceed from no other source than the emotive sphere of the subliminal consciousness.

"Now, the question is, Through what agency is the emotive harmony brought about—the harmony which expresses itself with such precision in the tracings of the pulse-wave?"

The above expresses the results arrived at by Dr. Montgomery after the examination of about six hundred tracings, taken from various persons, in my own house and in the hospital of which I was in medical charge at the time.

Dr. Purdon's own conclusions as to the significance of the unsuspected influence which one nervous system has upon another are stated as follows:—

The medium of communication can be nothing else than the ether in special relation with the two nervous systems, which thus function identically through the presence and agency of sympathetic vibrations. Since these vibrations or ether movements are entirely independent of the muscular system, and, as psychic signs originate and are received without reference to the voluntary muscular system, it will be interesting and instructive to generalise from the basis of the above experimental results to more pronounced and extraordinary psycho-phyiscal changes.

XI.—RECENT PSYCHIC PHENOMENA IN FRANCE.

THIS month the greatest novelties in the shape of psychic phenomena all come to us from France. The so-called Pythoness of Paris, the apparitions of the Virgin at Tilly, the clairvoyant of La Roque, and the healer of Cevennes, constitute a fourfold contribution to Borderland, which contrast remarkably with the dearth of any new psychics in other countries. I publish the account of the Healer of Cevennes under the head of Miracles: Catholic and Protestant, but the other three contributions from France are strung together here, although they differ widely and are connected solely by the fact that all the phenomena occur on French soil.

I.—THE PYTHONESS OF PARIS.

THE story of Mdlle. Couédon has been so much discussed in the course of the last three months that probably every reader of BORDERLAND knows something about her by this time. She seems to be a sort of third-rate Mrs. Piper, third-rate so far as her phenomena are concerned, though possessing as a "Control" no mere Dr. Phinuit, but the Angel Gabriel! The latest news of her is, according to the *Westminster Gazette*, that she has been awarded 110 francs damages (£4 12s. 6d.) against a Parisian newspaper, which had held her up to ridicule and reflected on her personal character. She had claimed 25,000 francs, but the tribunal was of opinion that she had partly brought the attacks on herself by her own puffing.

At the risk of further "puffing" it may be as well to put together some of the leading facts of her recent career.

WHAT THE PAPERS SAY.

One of the earliest notices of her was in the *Etoile Belge*, of March 30th. There we are told that this latest Parisian excitement concerned no mere somnambulist or fortune teller, or drawer of horoscopes, for filthy lucre, but a young woman of the respectable middle class, who describes herself as a Voice, the voice of the Angel Gabriel, and who, by way of test, reveals the past as well as the future. This is a test indeed, but well-authenticated examples of anything but vague prophecy have not appeared in any of the many accounts of her which have reached us.

The whole story is told in a little pamphlet by M. Gaston Mery, the editor of the *Libre Parole*. Articles in the *Temps* and the *Figaro* kept the ball rolling, but Paris soon ceased to excite herself over phenomena which, after all, were not very interesting. Prophecies are all very well, but waiting for their fulfilment is dull work, like reading a continuous story in a monthly magazine. She prophesies war and revolution in Paris next autumn, the Seine will run with blood, public buildings will be burned, the President will resign, a king from the north will be appointed, the British Empire will fall to pieces, and horrors untold await the Church and the Jews.

WHAT THE DOCTORS AND PRIESTS SAY.

Next we heard of a commission of four doctors appointed to examine her, and whose verdict was that she was "neither ill, nor hysterical, nor mad." A second commission was formed, consisting of twenty-five priests and twenty-five doctors, and their conclusion was that the young woman exhibited certain powers which could not in the present state of our knowledge (that, it is presumed, of the priests and doctors) be accounted for. A third inquiry resulted in the statement that however inspired, Mdlle. Couédon could not claim relations with the Angel Gabriel, considering that she spoke with disrespect of priests and cardinals, even of the Pope himself.

WHAT M. DARIEX SAYS.

M. Dariex, of the *Sciences Psychiques*, gives some account of two interviews with Mdlle. Couédon, and speaks with more respect as to her good faith than do some others who have given us their impressions. Her parents, he says, are quite convinced. Nevertheless, of the phenomena, he can only say:—

> The revelations are of the usual kind; the facts are not definite and precise. . . . We cannot give a better idea of the impression we carried away from our visit to Mdlle. Couédon than by comparing her to an observer who, from the summit of a hill, observes the different phases of a battle unrolling themselves afar upon the plain in such manner that the observer gets only a general impression of such movements, as a whole, without being able to say what is occurring from one moment to another. In the same way the clairvoyante describes the totality of facts without precision of detail.

This may be true without affecting the character of Mdlle. Couédon as a medium. A want of perspective, especially in regard to time, is a well-known characteristic of most of such experiences. All who have received prophecies, from whatever source or however externalised, must have been struck by this feature.

M. Dariex notes concerning Mdlle Couédon's method that she passes into her "secondary personality," without any effect of shock or strain. He considers that she has an undoubted facility of thought-transference, "not as if she followed one's thoughts step by step, but as if she snatched one here and there, as an artist might sketch a portion of a panorama extended before him."

The latest number of the *Sciences Psychiques* contains a note "A propos de Mdlle. Couédon," to the effect that observers are still far from arriving at a uniform conclusion. "Each interprets according to his tendency and the bent of his mind. Among persons not familiar with psychical research, many are unable to see anything in the affair but simulation." Others, it seems, are in favour of a theory of self-suggested change of personality. This, it appears, is the favourite hypothesis. It remains to be seen whether, as occasionally happens in hypnotised subjects, there is any evidence of lucidity. M. Dariex was inclined to believe this possible at first, but his second visit was less favourable to the conjecture.

WHAT "LIGHT" SAYS.

A correspondent of *Light* reports a visit to Mdlle. Couédon:—

> On paying a visit myself to Mdlle. Couédon, I found a quiet young lady of about twenty-six, with clear, frank, blue eyes, living in an unassuming middle-class home, the door of which was opened by the mother. The family used to frequent the

house of a medium, I learned, Madame Orsa. About a year ago Mdlle. Couédon found herself suddenly controlled by an influence which spoke through her, giving the name of the Angel Gabriel. Mdlle. Couédon passes under control into the secondary state without any spasmodic contractions; the eyes close partly, showing only the whites; the voice alters, the mode of expression assumes a rhymed form, each line ending with *é* or *er*. When re-awakened into her normal state she knows nothing of what has transpired in the secondary state.

Some statements were made with regard to occurrences of a personal nature, pertaining to the future. I said that I had not come there for personal matters, but wished for information with regard to the control; when he had lived on the earth, what intervening states he had since traversed, the state now occupied by him in the Universe, and by what process he communed with and through his human instrument. To these questions no satisfactory reply was given. He had never lived on the earth; he was a messenger sent by God in time of trouble. Personal matters were then again reverted to, and the influence was suddenly withdrawn.

WHAT THEOSOPHY SAYS.

The *Lotus Bleu*, the organ of theosophists in Paris, comments with some detail upon the phenomena. The article as a whole is worth reading, if only for the sake of observing the theosophist method of handling *soi-disant* spiritistic phenomena.

The smallest theosophical culture would suffice to show that Mdlle. Couédon, whose honour we do not in the least call in question, is a psychic subject readily adapted to the manifestation of an entity of the plane nearest to our own ordinary field of action, that is to say, the astral plane. Her organism, in fact, is subjected during the manifestations to a concrete constant modification—the convulsion of the eyes in their orbit—which is characteristic of the phenomenon known to spiritualists, and still more to theosophists (under the name of Avesha), which consists of the penetration into the subject of the entity in question.

In short, the theosophist, like the priests, disguise it as you like, interprets the whole phenomenon as obsession.

OTHER POSSIBILITIES

Possibly it is not necessary to seek so far afield for the interpretation of phenomena not so very uncommon after all. In most of these cases, when we have subtracted the statements unsupported by testimony, and the statements of those who have a theory to prove; when we have allowed for the exaggeration of fear, carelessness, and real observation; when we have discounted for journalism and lying pure and simple; when we have pigeon-holed such facts as are, on the face of them, probable examples of thought-transference, of knowledge subconsciously acquired, and even of clever guessing, our residuum is probably very small. That such a residuum does remain, no thoughtful person who has studied the subject can deny. Hence the interest we all feel in Home, Mrs. Piper, and in Mr. Stainton Moses.

But surely, while we await "More Light," we are not necessarily driven for sole hypotheses to that of possession, be it the devil, alleged by the priests, the "merely astral" of the theosophist, or the Angel Gabriel, claimed by Mdlle. Couédon herself.

X.

II.—THE STORY OF THE APPARITIONS AT TILLY.

MR. ANDREW LANG, writing anonymously in the *Daily News* of June 3rd, thus introduces the subject of the remarkable apparitions at Tilly, which have last quarter been the talk of France:

The village of Tilly, not far from Caen, is at this moment the scene of events very interesting to students of popular psychology. Very often, in history, we read of apparitions beheld by clouds of witnesses, while other lookers-on could see nothing unusual. Before examining the Tilly case, we may glance at other instances in profane history. The visions of Jeanne d'Arc were unshared. Only one person, a Monsieur de Cailly, professed, when in Jeanne's company, to see what she saw; and, in his case, only a copy of the original document survives. He was permitted to add three angels' heads to his coat-of-arms. A copy of the grant is extant. De Cailly fought at the siege of Orléans, and at Patay (1429). The visions of Bernadette, at Lourdes, were unshared by the multitude of lookers on. Therefore if suggestion and fancy cause bystanders to participate in the hallucination of a seer, suggestion and fancy do not always work thus upon crowds, even in the Middle Ages. Again in 1684 apparitions of swords and hats falling from the sky were observed in Scotland for several days. But the famous Patrick Walker, a covenanting fanatic, could see nothing of the sort, whereas a swearing Tory laird, strongly prejudiced against the marvel, did see it much against his will. Thus the belief and wish to see do not produce the power of seeing, nor does contempt of the whole affair prevent the vision. At Knock, in Ireland, some twelve years ago, saintly apparitions were beheld by a crowd, from sunset to midnight, in an August evening. The bright light which accompanied the phenomena was beheld from a distance by a farmer who did not know what was going on. The parish priest declined to go out and view what was to be seen because the evening was wet, but no negative cases of observers who saw nothing are recorded. The appearances were first seen in broad daylight by the priest's housekeeper, who merely thought that coloured statues had been brought from Dublin. On passing the place half an hour later with a friend she found that her original hypothesis was untenable. The villagers turned out and remained in adoration till rain drove them home. Here, then, we have instances in which only one "sees," others in which all present see, and others in which some see and some do not.

The Tilly appearances are in the third class. An account of them is given in the *Daily Messenger*, the successor of *Galignani*, whose narrative Mr. Lang proceeds to summarise. But as our readers may prefer to read the special correspondent's reports at greater length, I leave the *Daily News*, and quote from the original articles.

"LES VOYANTS DE TILLY-SUR-SEULLES."

Of these articles there are four, dated May 22nd and May 24th.

They begin by describing the whereabouts of Tilly.

The little village of Tilly-sur-Seulles, situated at a distance of some twenty kilometres from Caen, in Normandy, the department of Calvados.

A short while since, Paul Ollendorff issued a *brochure* written by M. Galopin, of the *Soir* but signed with the pseudonym "Vicomte de Granville," entitled, "Les Voyants de Tilly-sur-Seulles." This production purports to give a concise account of the alleged apparitions in a field near the village, as well as a summary of previous recorded appearances of the Virgin in France; notably, of course, that on the mountain of La Salette and that in the famous grotto at Lourdes. The *brochure* had no sooner appeared than its publication was condemned by Monseignor Hugonin, Bishop of Bayeux, and its circulation interdicted among the faithful, although it is prefaced by the Rev. Pierre Maurer, Almoner of the Hospital of the Brothers of St. John of Matha, and commended by an ecclesiastic of the diocese in which Tilly is situated.

WHY THE BISHOP BANNED THE BOOK.

The reason why the Bishop banned the book was

because it began with the following quotation from the prophecies of Vintras :—

The year 1896 will be marked by numerous apparitions. The blind will see, the paralysed will walk, the work of death will be arrested in its course.

M. Vintras, whose son, by the way, is director of the French Hospital in London, was a prophet of Tilly, who, between 1839 and 1840, wrote four books, predicting terrible disasters in Church and State.

He was an undoubted heretic, lived and died without any religion, and was commonly regarded as having dealings with the devil. Peasant opinion, however, would appear to have been divided as to whether he was a saint or a sorcerer, but the Church took the latter view, and in virtue of a brief from the Pope he was arrested, together with two of his disciples, Gozzlli and Geoffroy, and incarcerated at Caen.

It was, therefore, enough to lead the Bishop of Bayeux to condemn the book that it set forth in its opening page the fulfilment of a prophecy made by a seer whom the Pope had condemned as long ago as 1840.

Mdlle. Couédon, the Pythoness of Paris, who has been declared by the priests to be possessed of devils, had also prophesied that the Virgin would appear at Tilly. Clearly, then, the record of the fulfilment of the predictions of condemned heretics must, of course, be condemned.

WHAT IS THE VISION OF TILLY?

There are two other reasons for this line of conduct on the part of the ecclesiastical authorities. The first is that the Virgin of Tilly does not appear, like Our Lady of Lourdes and Our Lady of La Salette, as a messenger of peace, or as the producer of a healing fountain. She has nothing to say to those who see her, motionless, at the edge of a field in the semblance of a graven image. Only she is, by some *voyants*, said to bear in one hand a globe on which is inscribed the one word "guerre," while several persons are said to have declared that they saw tears coursing down her cheeks. It is the figure of de Quincey's Our Lady of Pity, bringing a warning of disaster to the precise spot where Vintras, the prophet of disaster, foretold that there should be apparitions in 1896.

THE SCENE OF THE APPARITIONS.

The village of Tilly, which lies on two sides of a valley, some twenty kilometres distant from Caen, and some six from the railway station of Andrieu, is in the department of Calvados and in the diocese of Bayeux. It is inhabited by between 900 and 1,000 persons. The village itself consists of two parts. The older part lies along the western bank of the little river Seulles, and includes the church, the calvary at the cross-roads, the Presbytery, and some score or so of cotages. The newer portion is on the other side of the stream. The Château of Tilly lies on this side of the stream, and at some distance along the road to St. Lô is the convent and school which figure prominently in the ensuing narrative. Tilly, therefore, is built on the two sides of the hills which shut in the valley of the Seulles.

The field wherein the apparitions are commonly seen is on the summit of the hill on the eastern side of the stream. The fair-ground where the Virgin appeared to a travelling show-woman, and the convent from which the first apparition was seen, lie on the western side of the valley at a distance of nearly three-parts of a mile and of fully a mile respectively from the now famous field of oats.

The spot whereon the bulk of the apparitions are said to take place is a large field sown with oats, of which a considerable portion is trampled into mud. It lies on the top of a hill, and is divided from the next field by an ordinary hedge of elms, young oak and blackthorn. In the centre of this hedge stands a tall young elm, remarkable among its neighbours in that it is stripped of branches nearly to the top and of bark to the height of six or seven feet. From the ditch to the roots of the tree are banked numerous pots containing plants and flowers. The wire fencing now put round the tree is hung with rosaries, crucifixes and other votive offerings. Beneath the tree a common plaster image of the Virgin has been placed and a couple of pious pictures are established in frames on either side.

A PERSISTENT APPARITION.

It was on the 18th day of March of the present year that the first apparition was witnessed about four o'clock in the afternoon by the children at the convent school, who, looking from its windows across the valley, saw, at the distance of an English mile, the likeness of the Virgin appear on the hill which bounds the opposite side of the valley and forms the horizon for such as look from the convent towards the east. The children who first saw the vision directed the attention of the nuns to it. In this case they state that the appearance was as of a statue of our Lady bearing in her arms the child Jesus, her feet resting on a rose-coloured cloud. For twenty days the nuns and school children, who range in age from four years to fifty, declare that this appearance was visible during the afternoons. Its character was always the same, except on Holy Thursday (April the 2nd), when it is said to have been covered with a veil, as all the statues in Catholic churches are from this day until Easter Day. On Easter Monday the statue on the hill was seen from the convent (but from no other point) during the whole of the day. From then until last Tuesday (the letter was written May 24th), neither nuns nor children saw anything, although other persons saw similar apparitions from other points of vantage. On Tuesday last, however, the apparition is stated to have been seen from the convent as during the twenty days preceding Easter Sunday.

WHO SAW IT?

Besides nuns and school-children who, the special correspondent says cynically, are capable of seeing anything, over 1,000 persons claim to have seen it.

On the Wednesday in Holy Week the first outsider, so to speak, was a witness of the apparition in the field where it had previously, and on that day, been viewed from the convent windows. Since that time upwards of one thousand persons claim to have seen the apparitions, althought not in the same place, nor of the same character.

The first of these persons to see anything supernatural was a little farm servant named Louise Polinière, who, from her resemblance in age and calling to Bernadette Soubirons and Mélanie Mathieu, naturally presents herself as the most picturesque and interesting if not the most valuable of the witnesses which it fell to my lot, as the special correspondent of *The Daily Messenger* to examine.

I.—LOUISE POLINIÈRE.

She is the child of fourteen, Louise Polinière, servant at a farm, some quarter of a mile distant from the scene of the apparitions. She is an intelligent little girl, black-eyed and black-haired and sun-burned. Mme. Travers, her mistress, says she is a good servant for her age and size. The curé bears witness that she comes regularly to church, and that is all there is to say about her. I questioned her at some length and found no slightest trace of the visionary or the *dévote* in her character. She is a simple little peasant girl with more intelligence and wit than common, a fact perhaps due to the alien blood which I suspect to be present in her veins. She told her story quite simply. There is no non-ense about Louise Polinière. She saw the Virgin first while picking up firewood in the field on the afternoon of the Wednesday in Holy Week. She declares that before the vision appeared she felt herself forced against her will to the side of the field in whose hedge grows the now famous elm. Frightened and sobbing, she fell on her knees, and immediately saw the figure of Our Lady smiling at her from beneath the tree. She pulled out her beads and began to repeat them. The Virgin was immovable, made no communication to her, and presently began to disappear. She has seen an apparition some twenty times since, but not always the same one.

Sometimes Our Lady is alone; sometimes accomplished by the infant Jesus. Sometimes she appears crowned; sometimes uncrowned; sometimes wearing a wreath of roses; sometimes holding a sceptre; sometimes carrying a rosary; sometimes with empty hands. Most usually she wears the semblance of the well-known figure entitled "The Immaculate Conception." On one occasion Louise saw hanging at her side the figure of the dead Christ with arms outstretched as though nailed to the elm-tree. Although since the first occasion Louise does not experience any mental fright, her body involuntarily trembles, and on returning home she is invariably seized with uncontrollable fits of weeping. This does not, she avers, arise from either fear or sorrow; it is to her inexplicable.

2.—MUNICIPAL COUNCILLOR YON.

A more important witness is M. Yon, a well-to-do ironmonger of the village, holding an estimable position among its inhabitants, and occupying the post of Municipal Councillor. He saw the apparition on the 9th of April. He is a man of middle age, in robust health, and although nominally a Catholic, no great churchgoer. His story is that, rambling about in the afternoon on the field in which the Virgin had been reported to have been seen, in a perfectly sceptical frame of mind, he was suddenly aware of the apparition of a figure, seemingly carved out of grey stone, which he at once recognised as that of Our Lady. She held the Infant Jesus on her left arm and wore a crown of antique pattern, not of any of the shapes usually given her in paintings of stature, but more tiara-shaped, being higher in front and in the centre than towards the sides. He saw this vision for ten minutes, during the whole of which he regarded it without emotion of any sort, although he admits that he was involuntarily forced upon his knees. He further admits that in the evening of the same day he suffered from physical illness, although not from mental trouble. He will advance no opinion on the origin of the manifestations, merely contenting himself with stating plainly what he himself saw. He has not seen the apparition again, although he often visits the field.

I spent a considerable part of my visit in his company, and it is impossible to doubt either his straightforwardness and sincerity of character on the one part, or to find any recognised indication in his somewhat commonplace and casual individuality of the type of man likely to dream dreams or see visions. As I have said, he is a valuable witness to the fact that apparitions have occured at Tilly.

3.—MDLLE. MARTEL.

The voyante said she saw the vision while the correspondent was on the spot.

The young girl of twenty, having fixed her eyes unwinkingly on the elm-trees for the space of fifteen minutes, attracted general notice by suddenly announcing that the vision had appeared to her. I spoke to her, and received her replies during the continuance of the apparition, which was seen by no one else. She described it as being the likeness of Our Lady, unaccompanied, wearing a blue girdle, and smiling as she regarded the crowd. Being asked to pray, the girl at once commenced in a low voice to present the petitions presented to her by the women within reach of her ear. She asked that all present might be vouchsafed the vision, but no one saw anything. She requested the Virgin to bless them, but after preferring her request informed us that Our Lady shook her head as though refusing to do so. Her vision lasted four and a half minutes, at the end of which time the girl reported that the Virgin disappeared gradually and piecemeal. I asked in which direction, and the girl replied upwards, but that she became invisible at a very slight elevation. Asked from which direction she had appeared, the *voyante* declared that it was as though ascending from the earth.

4.—ETC.

The mayor has not seen the apparition. His wife and son both say they have seen it. The curé has not seen it.

His attitude in the meantime is merely one of being ready to receive the names and testimonials of the *voyants*, and to forward them to the Bishop from day to day. He has received more than a thousand names, from which he told me it would not be difficult to select those of fifty responsible persons whose evidence in favour of the fact that apparitions have appeared is of such a nature as to be unimpeachable in any court of law or by any man of science. The curé admitted that no miracle had been worked on the spot, although some slight improvement in health, attributable to the excitement of the moment, had undoubtedly occurred in one or two cases.

The Duc de Broglie's keeper has seen the apparition on five consecutive Tuesdays.

Mme. Nordy, the proprietress of a travelling puppet-show, to whom the Virgin appeared on the fair ground, distant nearly a mile from the elm tree, about an hour after she had publicly expressed, in somewhat blasphemous terms, her belief that the apparitions were impossible. Over forty people profess to have witnessed the vision together on Ascension Day, although, as a rule, it is not seen by more than one or two people at the same time and place.

THE CORRESPONDENT'S SUMMING UP.

The following is the way in which the special correspondent of the *Daily Messenger* sums up the case.

In the face of the evidence collected and sifted by men on the spot, of which the most important has been detailed in these articles, I am of the opinion (*a*) That there is no possible way in which these manifestations can have been fraudulently produced by human agency; (*b*) That although a number of hysterical subjects undoubtedly imagine they have seen the apparition of the Virgin, there remains a sufficient number of witnesses whose character and word are above suspicion; and (*c*) That, in consequence there can be little doubt that manifestations of a supernatural description have been going on at Tilly for upwards of two months, and that they still continue; although their nature is such, and the circumstances surrounding them are so peculiar, as to mark them off from all previous recorded apparitions of the Virgin, whether in France or elsewhere. Hence the eventual decision of the Church will be looked for with unusual interest. It has been unduly delayed, probably on account of the attempt to connect Tilly with the Rue Paradis and the prophecies of Vintras; partly because no miracles have been worked; and partly for the reason that the apparitions are so far devoid of any object, and tend absolutely to serve no purpose of any kind. In the meantime, with the evidence before them, the public will be able to come to an *interim* decision. The superstitious will believe, the sceptical will doubt, and not a small proportion of my readers will probably elect to sit in the seat of the scorner and score the many small jokes to which such a subject so easily lends itself.

III.—THE CLAIRVOYANT OF LA ROQUE.

THE appetite grows with eating, and now that the newspaper world of France has begun to busy itself with the discovery of psychics, there is no knowing what we may not expect. A correspondent of the *Petit Journal*, in Rodez, may fairly claim to have outdone all his professional rivals by unearthing a child psychic, who, if he does one-half of the things attributed to him, deserves to create the sensations which it is said he has already made. This boy is only now nine years of age. According to the *Standard* correspondent—

He is named Paulin Delpont, living at La Roque, near St. Afrique, in the Aveyron. This boy, who only knows the dialect of his province, and has received no education whatever, is described as speaking pure French, and even Latin, when he has his fit of inspiration, and he is also said to have made most curious prophecies. He declares that he has seen numerous apparitions, and especially the spirits of St. Amans, St. Joseph, and St. Paulin. What seems to be the most curious circumstance is his alleged ability to guess secrets, and to discover

hidden things. Thus he is credited with having discovered the place where the bells of the old church of St. Amans were buried. He indicated the spot, and declared that in digging two skeletons would first be found, and that below them the bells would be discovered. The excavation was commenced, with the result that two skeletons were unearthed. The digging is now being continued with ardour, in the expectation of finding the bells. People from the surrounding country are flocking in thousands to La Roque.

IV.—THE MANIFESTATIONS AT VILLENEUVE.

IN *La Revue Spirite* for May, is given an account of some spontaneous spiritistic phenomena which occurred in the early part of the present year, in a circle at Villeneuve-sur-Lot, which, from the fact that the paper is signed by a number of those present, and that the signatures are attested by the mayor, merits some little examination. The occurrences themselves are of the usual type, lights, raps, mysterious movements of furniture and unexpected appearances of cards, showers of counters, and even, on several occasions, of coppers and five-franc pieces! Voices were also heard, and several incredulous members of the Circle, who intruded uninvited into the cabinet, were received with a want of cordiality which occasionally degenerated into personal violence. The manifestations were considered due to the influence of a certain concièrge, Louis by name, who had committed suicide, and was in need of the help of his former friends; and his identity was established to their satisfaction by the "apport" of one of his *teeth*, which fell on the table during a sitting in February last. Unfortunately, a large number of those present at the Circle refuse still to be convinced; they admit the facts, but "will not draw from them the natural consequences," says the author, and the various articles presented by occult means to convince the doubting disappeared as they came. Only in one instance does a five-franc piece seem to have remained, and that was claimed as his property by a sceptic! Other things seem also to have disappeared by spirit agency, and not always to have been returned—such, for instance, as the author's hat and overcoat, which are frequently misplaced, the fire-irons and the billiard balls, and on one occasion even the wine from the glass of a thirsty believer, who twice found his supply gone before it had reached his lips! The author of the paper is much in earnest with his endeavours both to convince the unbelieving and to obtain repose for the souls of the suffering departed; he still hopes to bring the sceptics to a knowledge of the truth, and for the relief of his friend Louis and others he has composed and always recites at his sittings a prayer for the suffering, which he has been told by them is of real value in alleviating their distress. The manifestations continued until the end of February, and the paper sent in on March 5th concludes with the following paragraph. "Such is the exact relation of the incredible but real phenomena which have been produced up to February 28th, by invisible and intelligent powers, and which I have given as faithfully as possible without the slightest exaggeration. Sundry witnesses of these extraordinary facts are willing to sign with me and certify to the truth of the report." Then follow the names of fourteen members of the Circle, persons all known in Villeneuve, and below is the "cachet" of the mayor. Of the sincerity of the author there can be no doubt, nor of the *bona fides* of the other signatories; but one would like to hear the opinions of "a much larger number who saw and heard these surprising manifestations" and who yet remain unconvinced.

PSYCHICS AS DETECTIVES.

CLAIRVOYANTS have often been used for the purpose of detecting crimes, and the achievements of some of the old witches in this direction, that are reported in many country districts, are very remarkable. It is usually said by the sceptics that "they know best how to find who have hidden the article sought," so witches can often reveal the whereabouts of stolen goods, because they were more or less in league with the thieves. This explanation is far from satisfactory to me, for I have never been able to understand why thieves should put such confidence in witches, knowing that they were perfectly certain to reveal their secrets to the owner of the stolen goods. It is much more likely that the witches really did possess some clairvoyant powers which enabled them often to discern where the stolen goods were placed. As an illustration of this faculty, a commission merchant, Mr. Robinson, of 933, Market Street, San Francisco, California, sends me the following story, in which it will be observed that the clue was given, not by a witch, but by a slate writer, and that the communication was made by independent writers:—

A lady friend of mine, Mrs. P. B. Keyes, of this city, left her cape in care of the elevator man employed in the building in which her office is situated, while she went out on some business (the weather being warmer than she expected when she left the upper floor). On her return the elevator man told her that the cape had been stolen by some one when he was not looking. The cape was a valuable one, worth £60; and Mrs. Keyes advertised in the *Daily Examiner* of this city as follows:—

> PARTIES who took velvet cape from elevator of the Donohoe Building yesterday afternoon are known; if cape is returned immediately to room 51, Donohoe Building, no action will be taken; if not, warrants will be issued for their arrest.

Of course, saying that the parties were known was only a bluff. The day the notice appeared in the paper, Mrs. Keyes told me of her loss, and I suggested that she go with me to a Mrs. Francis, an independent slate writer at 118, Haigh Street, of this city; that it was possible her spirit friends could throw some light on the stolen cape.

Mrs. Keyes consented to go with me, and she got this information:—That the cape was taken by a girl named Nellie, and secreted in some place, not her residence; that Nellie had ripped off the feather trimming, but had not pawned it as yet. The spirits could not give the girl's last name nor her address, but said that if a notice was placed in the paper giving the name Nellie, the girl would become frightened, and most likely return the cape.

The same day Mrs. Keyes went to the *Examiner* office, and had the following notice inserted:—

> NELLIE—Return cape by 2 o'clock to-day or take th consequences. Leave with elevator man.

At 4.30 p.m. on the day the above notice appeared, a messenger boy threw the cape (wrapped up) into the elevator and made off. The cape, on being examined, was found to be in good condition, except that the feather trimming had been taken off and very hurriedly sewed on again.

XII.—SPIRITUALISTS AND SPIRITUALISM.

MRS. MELLON'S MATERIALIZATIONS.

DR. STORDEUR kindly sends me the following notes of séances which Mrs. Mellon has recently held for materialisation in New South Wales, under conditions which, to Dr. Stordeur at least, seem to leave no room for imposture. I am sorry to hear that Mr. Mellon is very ill, so ill, indeed, that his recovery is almost despaired of. Dr. Stordeur writes :—

ONE of these séances was held at the sensitive's private residence in the third week of January currentis.

Having assembled by kind invitation at the appointed hour in her dining-room, generally used as the séance-room, Mrs. Mellon, having volunteered to be searched, and having both her hands tied, and, while being held in this position during the séance, took her seat in front and in full view of all sitters, no curtains nor anything else in the shape of a screen being used

Following the usual custom of singing a cheerful hymn, we soon observed the gradual development of the well-defined features of a female form out of a dim, hazy light, gathering and extending itself on the medium's left into a luminous, vapour-like cloud, and a transcendentally beautiful spirit appeared before us, clothed in purest white drapery, which floated around her, and casting her glistening eyes in the direction of two of the sitters, earnestly beckoned them towards her. The latter moved about three feet away from the medium, whilst the two sitters—a mother and daughter—advanced, say from two to three feet, towards the spirit, and there stood the group nearly in the centre of the circle, when the spirit said in a tender but clear voice: "Oh, my darling daughter!" The latter, recognising the spirit as her late mother, threw her arms around the same, and cried in a sobbing voice: "Is it you, mother? oh, my own dear mother is here!" Lying in each other's loving embrace, and both shedding tears of gladness, they remained in this attitude for some time conversing in a subdued tone, after which the form gradually dematerialised in front of all, and her head only still being visible, said: "God bless my darling."

Mrs. Mellon during the whole of the scene sat upon a Vienna cane chair in front of all, and most distinctly visible to all, with her hands tied by string by a sceptic, whose wife had assisted in the searching of Mrs. Mellon before the séance.

After the first form had dematerialised under our eyes, shortly thereupon the little favourite in the séance-room made her appearance, and, beaming with joy and mirth, was as instantly recognised as she had ever been, and several in the circle involuntarily exclaimed, "That is little Cissy," and they were not mistaken—they could not be mistaken, for the little sprite was at once engaged in a dance, threw kisses, and, as to show her physical strength, went and took a bell from the side-table, rang it most vigorously, and as if her childish mischief knew no bounds, rang it with such a forced as to break the tongue of the bell against the wall. She then dematerialised in full view, and clear away from the medium. Hereupon, acting upon information received through raps, we broke up the circle. While we were having some light refreshments, pleasant breezes were felt, and a brilliant spirit-light was perceived in the adjoining room, and the chairs underneath us vibrated, and the table was raised at least two feet from the ground, and remained suspended in the air, swaying to and fro fully two minutes, when suddenly the piano began to play of itself a portion of one of Beethoven's sweet symphonies. Before leaving, however, it was decided that the next séance was to be a dark one at the house of a mutual friend of ours, and which took place in the first week of February of this year.

By arrangement we met at the fixed hour, entered ten in number, but one in mind and purpose, the séance-room. Tambourines and a bell were placed upon a table, the light turned very low, and joining hands we awaited the result. The medium sat on my right, which, being put underneath the sensitive's left arm, held her left hand on the table. Here I may be permitted to say that previous to this evening it had been my earnest wish to witness the phenomenon of *passing matter through matter*.

Some four or five minutes elapsed, when the voice of Geordie greeted us with—"God bless you, I am glad to meet you all," and requested us to sing his favourite song, "Ye Banks and Braes," wherein he partially joined us.

Being absorbed with this manifestation of psychic power, I felt a hand touching me on my shoulder, and a voice whispered to me saying, "I am here, dear brother," which voice I instantly recognised to be that of my darling sister. Most of the sitters saw, as I did, brilliant spirit-lights passing before them, felt their shoulders patted by an invisible agency, and had flowers thrown at them from the farther side of the room, when suddenly from the other side of the table flew, with a loud hissing sound through the air, the tambourine upon Mrs. Mellon's left arm, and touched my right, and seemed to saw her arm in two. At the medium's request, we turned the gas higher and found the ring of the tambourine placed through and on the sensitive's arm.

A. O. G. STORDEUR, M.A., PH.D.,
Sydney, N.S.W., Australia.

A COLLEGE FOR PSYCHICS.

ON THE ASTRAL PLAN OR IN HERTFORD LODGE?

I HOPE that Mr. F. W. Thurstan, M.A., will pardon the scepticism of the heading? His scheme of Réunions for Psychical Devlopment is conceived on so comprehensive a scale, that it is pardonable to doubt whether it is capable of execution—outside the Astral plane. It may be none the worse for that. Everything must be constructed there first before it can materialize on the Earth plane. In other words, we must have the idea before we can have the thing. But it is well to know when we are working at the idea and when we are working at its materialization into fact. Early last quarter, Mr. Thurstan sent me the following announcement, requesting me to make it public in BORDERLAND. With this I have much pleasure in complying.

RÉUNIONS FOR PSYCHICAL DEVELOPMENT.

A series of weekly réunions of persons interested in the advancement of psychic development will shortly be inaugurated at Hertford Lodge, at the foot of Albert Bridge, facing Battersea Park and Chelsea Reach.

A large room, the influence of the surroundings of which seems favourable for the purpose, has been furnished and reserved for these réunions by Mr. F. W. Thurstan, who will himself both undertake the direction of those for the development of psychometry, thought-reading, clairvoyance, clair-

audience, automatic writing and automatic utterance, and will offer the use of the room for other purposes of psychical experiment and education.

It must be distinctly understood that the object in view is not the investigation of phenomena, but experimental research regarding the best methods of psychic evolution and education. The number admitted at each réunion will be limited to eight or ten persons at the most.

There will be no fees or charges made, but a distinct avowal in writing will be required from every applicant admitted as to the precise purpose for which admittance is desired. Applicants will be admitted only for the following purposes:—

1. Desire for development in the special line of education for which the meeting assembles.

2. Readiness to assist the development of others by spiritual sympathy, power, and experience.

3. Assistance to the director in the recording of facts and the suggestion of new lines of experiment.

In these experiments it will be maintained as principles of procedure that no more than one psychic gift shall be sought to be evolved at each réunion, and that each exercise of passive states of consciousness shall be followed by exercises for developing the habit of corresponding active states, in order to neutralise the deteriorating effects of maintaining one state of consciousness too continuously.

The following times, subject to alteration to suit the majority of members, have been fixed upon as a preliminary:—

Réunions for psychometry, thought-reading, impressional feeling (passive), and thought impression, concentration, visualisation and will-operation (active), will be held on Tuesday afternoons at 4.30 for 5 to 6.30 P.M.

Réunions for clairvoyance, clairaudience, statuvolism (passive), and intensification of realisation and association of feeling with object, and astral and mental projection (active), on Monday afternoons at 4.30 for 5 to 6.30 P.M., and on Thursday evenings at 7.30 for 8 to 9.30 P.M.

Réunions for automatic writing and drawing (passive), and willing automatic movements in others (active) on Friday afternoons at 4.30 for 5 to 7.30 P.M., and Wednesday evenings at 7.30 for 8 to 9.30 P.M.

Réunions for automatic utterance and the gift of tongues—counteracted by the silent impression of ideas and feelings on the mentality of others—on Monday evenings at 7.30 for 8 to 9.30 P.M.

The afternoon and evening réunions will be composed of a distinct set of members. Applicants must state which time will suit their convenience best. The réunions will be suspended a few weeks during the Christmas vacation, and a few months during the summer.

Each réunion will commence as soon as a sufficient mumber of eligible applicants have been selected.

Applications should be made to F. W. Thurstan, Esq., Hertford Lodge, Albert Bridge, Battersea Park, S.W., with the requisite statements as to purpose and choice of time. It is as well, also, that applicants should state the grounds of their belief in their capacities for developing the required psychic quality, as priority of election will be given to those who seem the most promising subjects.

The first criticism upon this proposal is that it amounts to the institution of a college for psychics; and —who are to be the professors? Not even the most gifted psychic in London could in him or herself undertake to train any student in all these branches of psychic study. Then again, supposing (which is not very probable) that a competent professor of each department existed, their services would not be available. Most psychics are busy people, earning their own bread, after the fashion of the rest of the non-psychic world. How are they to be induced to leave their business and their home in order to instruct Mr. Thurstan's "eligible applicants."

I have no prejudice against paid mediums. It seems to me obvious that if ever the study of psychics is to be taken in hand seriously, it must be recognised as a legitimate profession. The professors of clairvoyance have as much right to earn their living by the exercise of their special clairvoyant gifts as the professors of mathematics or of biology to make a livelihood out of their special knowledge. But in Mr. Thurstan's Réunions "no fees or charges" are to be made. This is very magnificent; but unless Mr. Thurstan is prepared to endow his college handsomely out of his own purse, or can secure endowments or subscriptions from some other quarter, it is not clear how rates and taxes and rent and professors' fees are to be met.

In November, Mr. Thurstan, in reply to various inquiries, sent to *Light* the following explanation of the method by which he proposes to conduct his réunions.

In answer to the many inquiries regarding methods of procedure, I must say at once, to clear off misunderstandings, that I do not intend these réunions to be exactly on the lines of the developing circles or séances at present usually adopted, but rather as a school of self-preparation or self-development, which shall fit one better to sit afterwards in circles, and seek for signs and inspirations from the world of unseen intelligences that encompass us.

Our first experiments will be based on certain premisses, and I venture to hope the success of the experiments will tend to prove the truth of these premisses, viz:—

1. That the methods adopted by the unseen world to inspire, impress, or control us are similar in principle—though perhaps more advanced in experience—to the methods which the advanced schools of the human incarnated race are now establishing for the same purpose. Therefore, that anyone who is schooled to rapidly receive impressions or reject impressions from the latter, will be better adapted to receive or reject them from the former.

2. That consciousness, like a globe, has two sides, which are antipodal. In proportion as one recedes the other advances—as day does in regard to night, or melting water to ice. One side is the flowing in of sensation from the external or material, which causes the personal feeling to be concentrated or solid. The other is the flowing in of sensation from the internal or ideal, which causes the personal feeling to be fluidic, and gives a sense of being rather than existing. The realisation of this fact is the key to all psychic development. For instance, we can reject an unpleasant impression from within by increasing the sensation or realisation of some pleasure in the world without, or *vice versâ*. The object of our education will therefore be to start habits and practices which will help us to realise this double flow and flux of consciousness, and the divine power of the human self to turn the tide this way and that way by acquiring the power over the direction of his thoughts through the sustained will to look this way or that way.

3. That there are two very different kinds of mediumship or of putting one's self in rapport with the other world, each useful in its way and in its season. The one is to make yourself impersonal, and to let the denizens of the other world come down to your level or plane and manifest themselves there (and this they can only do by divesting themselves partly of their full individuality, and making themselves, on their side also, partly impersonal or entranced). The other is to let the other world, by filling you, raise you up to their own level, while you retain enough consciousness by training to carry back some recollection of things seen, heard, or sensed. The first practice benefits our outer nature and makes us Spiritualists, the second our inner nature and makes us spiritualised. The word "medium" is generally applied to the first kind of developed communicant; the second kind wants an appellation. The title Mage is too grand; perhaps Psychic might be used.

4. That the secret of acquiring psychic skill and power is like that of acquiring music and other worldly accomplishments and arts, viz., by beginning with the very easy and gradually proceeding to the more difficult.

5. That the power of becoming a psychic lies in the power of

inducing and maintaining certain "frames of thought"—and this power can be practised, not only in retired privacy and seclusion, which is best, but also in odd moments of busy active life and work. What is wanted is the habit of directing ideas and feelings, and this habit is best started in company and under direction. True "development" is not confined to the séance room as many seem to think, but goes on all day and possibly all night.

To carry out these principles, I have arranged the following method of practice for the Psychometry Réunions.

Each meeting will consist of two parts. In the first part there will be practised in rotation:—

(1) The sensing of material essences or magnetisms.

(2) The sensing of mental moods and characters.

(3) The sensing of relics of the past or the distant.

In each case experiments, will, every time, commence from the easy and proceed to the more difficult, step by step. For instance, on the days when the sensing of material essences is practised, pungent powders, salts, spices, or medicaments well known to common experience, will first have to be distinguished, only the names being given, and afterwards to be named without such assistance. At first they will be enclosed in paper or cloth bags—afterwards in cardboard boxes, lastly in block tin boxes. Precautions will be taken against discovering the nature of the articles by senses of smell or touch. Thought-reading will also be guarded against. No one in the room must know what the boxes contain; no one utters aloud an impression, but silently records it in a note-book—each having a different object to diagnose.

The second part of each psychometry meeting will be a sort of modification of the willing game. Each member in turn will act as an operating agent, practising concentration of visualisation or imagination, and determination and fixity of will, and in turn, as a percipient or recipient, will have to sense what another is willing. On other occasions the operators will practise imparting a special impress, or impulse, or magnetism to objects in the room, and the percipients shall try to sense them.

The proceedings at the Clairvoyance Réunions will be on the following plan. In the first part—

(1) A certain time will be devoted to acquiring the power of rejecting the tide of external impressions and becoming passive recipients of the inner, by various methods of passive attention, as

(*a*) Gazing into crystals, or water-bottles, or at bright coins.

(*b*) Gazing into globes of ink or Bhattah mirrors.

(*c*) Gazing, with eyes shut, through the forehead or back of head.

(*d*) The same, with eyes open.

(*e*) Listening to hollow shells.

(2) At other meetings, in rotation, instruction will be given how to acquire the passive mood by Dr. Fahnestock's method of statuvolism, viz., the fixing the attention on distant places (it being best to select those of happiest association), and the gradually realising one's self in astral body, observing and listening in the astral world. I mean by that phrase, the world that appears to clairvoyance as luminous and vaporous—flashing into shape and subsiding back to mistiness by a constant flux or pulsation, and changing, like Proteus, from form to form, unless held by the iron grip of an Aristæus.

The meeting will, at the commencement, be divided into two groups—one of passive gazers, the other of active gazers. While the first group are occupied as above, the second will be acquiring the power of intensifying the visual conception of things by actively gazing at them for a few minutes, then shutting the eyes, and continuing to look at the mental picture in the brain; then re-opening the eyes and comparing the mental picture with the sight; and continuing alternating the inner and outer vision until the two become equally distinct. After ten minutes' practice by each group, the active seers will try to impress the visualised object on the mentality of the passive seers, and then the parties will reverse positions. In order to make ourselves most adapted for receiving the impress of communicating spirits, and to become clairvoyants useful for giving tests, the objects gazed at and visualised will be those that spiritual beings generally require to impress us with, in the following order of their difficulty:—

1. Flowers and simple objects.
2. Pictures of landscapes.
3. Portraits.
4. Letters forming Christian names. (Coupled with a system of associating each Christian name with certain notions or ideas.)
5. Letters forming surnames. (Association not being so feasible, this practice is more difficult. Public clairvoyants fail in this point through want of some system of training and practice.)
6. Imagined moods, pleasures, pains and states of mind.

At the réunions for Automatic Writing there will not be much novelty. We shall use all the invented aids, and also the simple holding of pen or pencil, but each one, during some part of the meeting, shall assume the *rôle* of a controlling intelligence and try to force a recipient to write some word mentally projected, or to cause a movement of hand this way or that.

Mr. Thurston sends me the following note to add to the foregoing:—

Although the reunions are not on a social basis, psychic temperament and earnestness of purpose being the qualifications for entry—some fifty or so members are already enrolled, including many members of the Society for Psychical Research, and ladies of title and social distinction.

The majority of members are ladies; they are naturally better psychics, and besides—all the réunions as yet being held in the afternoons—gentlemen are kept away by their professional duties. No strict regularity of attendance is enforced. The practice is like that of a gymnastic class; absence of any particular member does not interfere with the rest of the class, but regularity, of course, brings its own reward in better progress.

There have been up to the Christmas recess seven meetings for Psychometry and Though-transference, and seven for Clairvoyance and Visualisation, and it has been distinctly noticed by all that the most regular attendants are gaining the most rapidly in their powers wherever the power exist.

Hertford, Battersea, S.W.

A COMMENTARY OF THE APOCALYPSE WRITTEN AUTOMATICALLY.

ABOUT twelve months ago, a lady called on me to ask for advice as the development of automatic writing. I gave her the suggestions which would naturally occur to any one having gone through my experiences. She wrote me last quarter that she had acted upon my advice, with the result that she had received a lengthy communication, written automatically by her hand, which purported to come from the disembodied spirit of the late Father Mackonochie, of St. Albans, Holborn. Father Mackonochie, it will be remembered, died in the snow on the hills round Loch Lomond, while visiting his great friend, the Bishop of Argyll. When the lady's hand was controlled to write in the name of Father Mackonochie, it certainly produced a handwriting that was not unlike that of the deceased clergyman, and the communications, which were continuous, lasting over twelve months, were consistent throughout. They were of two kinds: 1, personal, for Father Mackonochie had been an old friend of the medium in life; and 2, by far the most numerous, communications which constituted a commentary upon the Book of Revelation, from the opening of the fourth chapter to the Vision of the Heavens to the end. When it was finished, the lady's hand was controlled to write that the MS. must be sent to the Bishop of Argyll. Shrinking from taking such a step without an introduction, the lady wrote to her vicar, telling him of these daily teachings which had been given her for a year past,

and asking him for his help. As may be expected, the vicar, instead of offering his help, wrote back in great alarm. He seemed to imagine that by allowing her hand to write automatically, she was in some way or other undermining the Catholic Church, and most grievously doing wrong. Thereupon, the lady in question wrote to me saying that the instructions she received from the automatic hand were perfectly Christian in spirit; they were written for simple daily use, and free from dogmatical teaching, and, in proof thereof, she sent me the concluding pages of the commentary. It is unnecessary to quote from the commentary, but it may be worth while to quote the message with which it concluded.

My dear Child,—Our work together is ended for this special time. May God bless it to you and to any others who may read it in the future. Now, my own wishes are that as soon as possible you should place yourself in communication with the Lord Bishop of Argyl, and ask his advice concerning it. If it be with sound good reason that you should try and have these few poor efforts of mine, which God has permitted me to give you, to be published, he will help you so to do I am quite sure, for the sake of his old kindness to myself and his great desire for anything which may advance the good of God's children. But if he thinks it wiser that they should not be published—then copy them out at your leisure, and read them sometimes to cheer, and, I hope, interest and help you alone. Remember always we are working and loving and praying always for those who on earth were our dear spiritual children, and I know how often the life you lead needs, so to speak, lifting upwards—how much you have to redeem, how much to intrust, how much to help others. Aye, my child, I do pray for you and yours, and slowly as God always works—but more surely. He is lifting upwards also those whom He sent you to help by a life of love and sacrifice—the very life of Jesus—when you come to think of it. And what an honour He has bestowed upon you in giving you such a life! Do not grumble, nor grow cold nor heedless, but remember what is laid upon you is the true cross which Jesus Himself carried, and thank God that in so much trouble there is still so much of blessing indeed in your daily life, you will often have me speaking to you, please God, still, but perhaps not with quite so much direct inspiration, for another spirit wishes to take my place on quite a different subject. Now, my dear child, good-bye, for the present, and may God bless and keep you, and should you think good to write to the Bishop, please say how in our sweet rest we linger o'er the dear words which we have often said together, and linked our souls in sweet communion.

When she informed me of her vicar's attitude I suggested that she should ask her Control whether it would not be better to ignore the letter of the vicar, send the communication to the Bishop, and publish the story in brief in BORDERLAND. She wrote me as follows:—

I sat at once (at least as soon as I was alone) for writing, and received the following message—I presume from the Rev. A. H. Mackonochie, as it came after the usual Invocatory Hymn, and request for his presence:—"It will be of little use to write to his lordship now, I fear, as the vicar has so talked the matter over with him that his judgment is scarcely unbiassed, still you can write as your friend suggests"—(here I interrupted to say I should not presume to any such title). He went on—"Well! a 'friend' is always one who helps another by advice, sympathy, or material benefit. There is no presumption in using the title in that way. His advice is quite correct:—You should have done exactly what I asked you at first to do, have written straight to your Bishop, and trusting to your guides—with God's help—leading you straight: we certainly should not have given you false advice in the matter. Yes, if Mr. Stead kindly cares to, ask him to use what he thinks good for BORDERLAND. At least, his far-reaching book will put the lessons within reach of some hungering soul, perhaps, which is the true mission of all writing for the higher life in soul as well as body, and allow some who seek for certainty of re-union to know we are alive and loving still, and greatly interested in all that concerns our old parishioners' welfare. That, I think, is all about the MSS. Now about yourself. . . ."

MORE SPIRIT TEACHING THROUGH M.A., OXON.

ALL those interested in psychic study will follow with pleasure the publication of some hitherto unpublished spirit teachings found by Mr. Myers among the papers of Mr. Stainton Moses. The publication of these messages, edited by Mr. Spear, was begun in *Light*, of March 21st, and have been continued ever since. Some of these messages were written directly without the use of any human hand. The others were written automatically by Mr. Moses. Mr. Spear says:—

The messages are written in so small a hand that even with the aid of a magnifying glass I cannot decipher all the passages, and the peculiarity of some of the writing adds to the difficulty.—M. SPEER.

This series of spirit messages is prefaced by a communication in direct writing, signed "Doctor, the Teacher." The doctor, however, it was stated afterwards, was but the mouthpiece of a great band of spirits. Whether this was so or not, he certainly got very wise advice. His message concludes as follows:—

We are sent to you, the chosen medium; you are entrusted to our guidance. Great care is requisite, of body as of mind. Many times our work is stopped by your weakness, resulting from overtaxing your power. This is to do wrong. Moderation in all is God's wisdom. Do not attempt to overtax your mind and body, and do not attempt to place yourself in *rapport* with us, in a circle, except under our guidance and with our permission.

Carry this book with you. Keep it near your body. The magnetism aids us. And obey at once any impulse to communicate.

The great and wise God bless you.—"DOCTOR—THE TEACHER."

At a subsequent séance, Mr. Stainton Moses was informed that the doctor was no other than the philosopher Athanodorus, who had been the teacher of the Emperor Tiberius. He was naturally very much disgusted when his promising pupil turned out such a monster of a man. The following is the doctor's account of his past:—

I drew the first breath of earth-life at Tarsus. I travelled to extend my mind, to widen my perception of men and things—in the best school, experience. I came to the court of Augustus, and found there a noble spirit presiding over a learned and erudite court. I became influential with Augustus, and impressed him much by philosophical teaching. He made over to me the charge of his son Tiberius, and I trained him in the Greek and Latin tongues, and taught him the art of making lyric verse. He was a noble and lovable child, of a clear and tractable mind, and with promise of a great future before him.

The most important part of the publication are the rules for the guidance of mediums. The following passages are well worth bearing in mind by all those who are cultivating psychic gifts.

You can help by patience. You and all are too impatient of delay—too easily affrighted. You can help by keeping mental and bodily conditions good. You are frequently ill and worried. Seek not then to commune with the spheres, unless we so impress. We can at times alleviate your pain, but nothing that we do then can be relied on, as the phenomena may be affected by your condition. This is why a sick, or ailing, or mentally disturbed member of the circle is so great a bar to us. The aura is vitiated, and objects take a distorted appearance. Never sit, save under a real feeling of desire for information. If you meet, with a sincere desire to aid us in our efforts to convey truth to you, we shall be strengthened by your mental condi-

tion, and you will be blessed by our efforts. If you meet, with suspicion, and view our efforts with distrust, you and we will be the worse for our meeting. Prayerful dependence on God, harmonious and loving minds, pure and holy thoughts, healthful and cheerful bodily conditions, earnest seeking after truth—these are our best aids. What hurts us most is jealous mistrust, angry, irritable feelings, weakened or unhealthy conditions of body or mind, a lowering atmosphere: but, chief of all, a prying, suspicious mind which is bent on believing nothing, and proving all to be an elaborate lie—ourselves the messengers of a fancied devil; and the great Jehovah, the loving Father, Himself, the author and originator of an intentional fraud. Under such conditions we can do little, and will do less.

The faithful, earnest seeker after good, and truth, and knowledge, is blessed, and blesses in turn. The querulous, the suspicious, the deviser of traps, falls into them himself, caught by his own plots. Avoid all such, and avoid that tone of mind, if you would do good to yourself and others. We have no commerce with it.

SOMETHING LIKE TESTS.

Mr. Thomas Slaney Wilmot, the author of "Gleams of Light and Glimpses through the Rift," writing concerning the much discussed bureau of communication between the two worlds, sends me the following memorandum as to his experiences:—

We often, in the past, have had a reception of spirits; on one occasion over 40 came, gave Christan and surname, disease, town, and in some casess other particulars; added to this a clairvoyant will often give descriptions.

When I have had pencil and paper at hand, without moving (for moving will destroy the sensitive state which makes names possible) I have taken them down. So when I get back where I can look through my papers, I can find a good quantity, all unknown to any of my sensitives or mediums. But I do not wish my name to appear, for the reason that I am so well known far and near, that I get too many visits to have time for the work I have set mself to do while in the body, and all my helpers are private people who are not known in society as psychics—all the more reliable for the purposes for which we meet.

MR. DAVID DUGUID'S CENTRAL, "HAFED."

Mr. H. L. Hanson, translator, of Kjöge, Denmark, writes to say that he has tested "Hafed," the Prince of Persia's claim to write Egyptian, and has found it lacking. His letter, dated April 2nd, 1896, is as follows:—

Being for some years an inquirer into the phenomena of Spiritualism, but not having had access to specially good test-mediums, it occurred to me, about new year, that "Hafed, Prince of Persia," on page 72, (second edition, 1876) has some "hieroglyphics," which, when verified, would make a very good test.

In the book "Hafed" (p. 71) it is told how Mr. Duguid, one Sunday at church, in semi-trance, produced the said "hieroglyphics" on a card, resting on his Bible. At a following séance the medium stated, under control:

"It is the history of one man from infancy to old age."

Question: "Would you translate it?"

"It would be a volume of itself. It is far too much for us to undertake at present. Simply, it is the life of one of the Pharaohs of Egypt. I got it in one of those buildings in which they buried their kings."

As to the performance, the contol (Hafed) made magnetic trace on the card, which were followed by the medium. A seer would, it is said, have seen the lines of light before the medium's pencil passed over them.

So much for the story. Now for the verification.

Having procured a photographic reproduction of the inscription, I sent it to *Mr. Valdemar Schmidt*, Professor in Egyptology at the University of Copenhagen, for inspections, as a mere specimen of unknown writing, and with no clue as to its production.

Under 18th of January I got his reply, thus:

"As to the piece, it is surely false. A look on the drawings above is sufficient: they are quite unegyptian, specially the head-dresses, which no Egyptian would have drawn, such as they are.

"As for the inscription, it is false and nonsensical; but the falsifier must have had some one (or perhaps more) genuine piece or inscription in view—and I have tried to get at, if it were some inscription I knew.

"I can see that the falsifier has intended to begin the first line to the right, and has, perhaps, meant to reproduce the common words: '*Tuten ti hotep esari*': Homage to Osiris (given in hieroglyphs). . . . Further down I dimly perceive something like (Hieragl.): '*sa maa nen*': Son of the holder of the same dignity. The original must then, have contained some genealogy. Of names I think to recognise: (Hier.) *hor* or *har*, Horos, and some compound name with (Hier.) *khenen*. The whole is very negligently done."

So much for the "verification!" The writer has since made acquaintance with the hieroglyphs, so much as to be able to see that but very little of the whole "inscription" has any fair resemblance with true Egyptian signs.

What is it, then? If I may venture an explanation, it is this: Mr. Duguid has in some museum seen an Egyption inscription without understanding or even remembering any of the details. In the unconscious (or semi-unconscious) state, his "subliminal self" has automatically reproduced the confused impression, once imprinted on his brain (or subconscious ego), which, with the faithfulness of a kinetoscope has dramatised and made use of the so-called "hieroglyphs" as part of the mediumistic romance called "Hafed, Prince of Persia."

DEVELOPMENT OF A QUEENSLAND MEDIUM.

Mr. A. H. Burbank, of Castra, Mount Gravatt, Brisbane, Queensland, kindly sends me the following note of the development of the mediumship of his wife, whose communications are frequently published in the Australian psychic press. If Mr. Burbank is not misled by a natural and pardonable partiality for his wife, it would seem we have in Mrs. Burbank a very rare medium indeed.

1. Mrs. A. H. Burbank, of "Castra," Brisbane, some two years since, heard a voice (similar to one that has been transmitted through the telephone) requesting her to sit for an hour twice a week at the piano (she is normally a fair musician). She complied, and the moment she sat she played wondrous music and sang in languages quite unknown to herself, and does so to the present day. No conditions are necessary other than demanded by any lady pianist. She is controlled by several composers. She tells me she hears the music before she plays it, and that her instrument is the only hand one, all the others being of the spheres. She has played before thirty-five sitters.

2. She can tell persons the history of their previous incarnation. Many; such lives have been given, most of which have been historically verified. On one occasion a Dr. Mereweather controlled and gave in electric light a vision of his coat of arms, crest, &c., as also his obituary. On reference to "Burke's Armorial Bearings" it was found to be quite correct.

3. She hears conversations (or rather only one of the conversants) hundreds of miles away, and sees the actions of people at twenty miles. Both have been verified.

4. Latin quotations, Greek words, are written by her, and on one occasion she spoke in what the control said was Greek for four or five minutes; and once, when a private message was to be delivered, it was done in French.

5. She is wonderfully clairvoyant. She has asked that she may be always conscious, and her prayer is answered, for although speaking, playing &c., with eyes closed, she is quite conscious and can, for instance, stop in her address or her dictation (clairaudient) to attend to some pressing domestic matter. Mrs. Burbank does not sit for development, as none seems needed, all seems so natural. A piece of hair or a letter is often sufficient to get particulars of previous lives.

XIII.—ASTROLOGY.

I.—SOME GOOD HINTS BY MR. BLAND.

I AM very sceptical about Astrology, but every now and then the astrologers do make some extremely good hits. Of course, we can get round them by saying coincidence, but a coincidence is not an explanation. Personally, I had, last quarter, a somewhat personal demonstration of the ability of the readers of the stars to spot events before they arrive. I have been somewhat ailing this year from overwork and other things, and by way of taking rest and recruiting vitality I had a pleasant run in the month of May. On my return I found a letter waiting me from Mr. Richard Bland, whose name is well known in connection with the study of this science. I had said nothing to Mr. Bland about my health, nor had I asked him to make any calculation about my horoscope, but, like other astrological friends of mine, he is good enough to keep his eye upon the stars so as to inform me whenever he sees them indicating evil.

A WARNING IN MAY.

So, on the 20th of May, Mr. Bland wrote me, warning me that about the middle of May the stars were exercising an evil influence upon my destinies, and this influence would last to the end of the month; nor did the evil end then, for, although the early part of June was good, there was plenty of evil due from Saturn and Jupiter, extending even to the end of July. The influence of Saturn, he said, would be to depress and reduce the vitality both of the body and the mind, and give liability to falls, colds, chills, and blows, and danger and disasters resulting therefrom.

COMING TOO SOON.

Now it so happened that my westward trip had been of a very pleasant nature, nor had I felt any of the evils so freely predicted. On the last day, however, before I came here I got a chill on the water between Falmouth and Truro, to which I attached little or no importance, and wrote to Mr. Bland, telling him that I thought he was badly out in his horoscope, as I had been particularly well, and had had a very good time. He wrote back to me that he was very glad to hear what I said, and if this good continued until the end of July I should have very great cause for thankfulness, but he begged me to continue to take great care of my health, for he had gone carefully through his calculations and the notes he had sent, and saw no reason to alter one jot. "Evil would be round about for over a month yet; you may certainly lessen it by your care, that is the object why I write you. Do not think me doleful if I say that, if for the next six weeks, you take it easy, you will do more work before the year is out than you would if you went on without care straightway through this time."

TRUE AFTER ALL.

Immediately after receiving this letter, Mr. Bland went round to his old address, and there he found a letter from me, dated the 4th of June, in which I had to own up that, whatever the cause might be, my condition was such as to justify his somewhat lugubrious predictions. The cold of which I had thought nothing had taken a firm hold, and I was going about with as fine a specimen of a churchyard cough as I ever had in my life. I had to see two doctors, and both of them warned and gave me practically the same advice which Mr. Bland had sent me. At the very moment of writing, despite all my care, I had a continual recurrence of chills, followed by cold perspiration and general feeling of being out of sorts. Of course it is not for me to say that it was Saturn that did it; if he did, I certainly feel that I owe him a grudge; but there is, unfortunately, no mistake about the fact. I cannot shake this cough off, and I am very far from well. Let us hope that by the end of July the malefic influence of this unkind star may be removed.

ANOTHER SIMILAR INSTANCE.

In reply to my second letter, Mr. Bland wrote, forwarding me two letters from correspondents of his, whom he had also advised as to trouble from ill-health in May. One is nothing particular, but the other is rather curious. This was from a clergyman in the Thames Valley, who wrote on the 25th of May, telling Mr. Bland that predictions as to trouble in May had not been fulfilled. On the 10th of June came another letter from the gentleman in question, the origin of which lies before me. "Dear Mr. Bland,—After all, the stars were right. I crowed too soon. On the 28th of May I was taken very bad, and until the 31st I had a nice time of pain and misery. In the middle of Matens I felt more like death than anything else; I am better now, but am far from well, and very weak."

So much for the mere personal matter, which is of no importance to anyone else, but naturally made some little impression upon my mind. We always think more of the fulfilment of the prediction when we have previously derided the prophet.

MORE PREDICTIONS FULFILLED.

On the 9th of May, Mr. Bland sent me some notes on the new moon of May, who, it seems is to be held responsible for no end of mischief. Here is Mr Bland's letter which I received :—

AN EVIL MONTH.

From long before the time of the Chaldean astrologers, it has been the practice of astrologers to form monthly prognostications for each lunar month, based upon the planetary aspects at the time of the new moon.

The new moon for May, 1896, is an unfavourable one. n attempting to explain this, perhaps, it will be wise for me to first explain some terms we use. It is counted by us a conjunction when two planets are so joined that their rays strike the earth together. To us planets are in opposition when the earth passes between the two, so that their influence is felt upon this earth in opposite directions. The square aspect is when the rays from two planets strike the earth at right angles. The new moon is when the moon joins with the sun, and their two rays uniting, strike upon the earth together. This is what we call a conjuction.

The new moon of May takes place when the sun is in opposition to Herschel, the earth passing through a line between the sun and Herschel, with the moon joining her influence to the sun. This will have an unfavourable influence upon the earth, the laws that govern it, and the inhabitants living thereon. We all understand that the sun is the centre of our terrestrial system, and that each planetary body is held in its place by what we call the law of gravity. In the revolution of the earth round the sun, when no conflicting influence takes place, the affairs of this earth go smoothly, there is a want of violent storms, severe atmospheric disturbances, plague, war, or a heavy crop of

deaths; but when as, with the new moon, now in consideration, the earth revolving round the sun comes between the sun and another heavy planet, disturbances of the law of gravity, if not of other laws, takes place. The influence of the sun is seeking to hold this earth to the course in which it is tied; the influence of the disturbing planet is seeking to drag the earth from its appointed course. This always causes mischief upon the earth; it gives a tendency to floods, death travels in waves, disease is more manifest, accidents abound, and war at times is the result, the earth's crust is shaken by the contending forces, and we have earthquakes and volcanic eruptions, explosions in mines, and a season of ill-luck, ill-health, and perhaps death to those persons in whose horoscope this affliction brings in force the natal evil. During the month of May I expect one and more than one of these evils to be manifest upon the earth. Herschel in opposition to the sun at the time of the new moon, and the earth between, suffering the evil of their contending forces, will cause mischief upon the earth, and upon all those persons in which the evil falls in a vital place in their individual horoscopes. It is impossible to state who these may be without first calculating the horoscope, and comparing it with the map of the time of the new moon, because there is more than one important place in each horoscope; but those born on the 12th of May and the 14th of November in any year will certainly suffer under this new moon; those born within a few days of this are likely to suffer, unless they have other good influences due in their horoscope for this time.

When the Sun is heavily afflicted it usually produces the death of notorious persons, and Death takes more than his average harvest, often grouping them together in numbers by plague, explosions, drowning, or other accidents. Colliery accidents may be feared, with a loss of a number of lives by one big shipwreck, or a number of wrecks to bring about similar results. Earthquakes do not come often, but they come under similar influences as given by this new moon.

I write these notes prior to the new moon, so that the result may be noted after the events, to compare with the forecast I now give.

It is difficult to state the exact time of these influences, for they usually spread over the month; but in this case I think the centre is the night of May 12th (English time), and some of the most marked results I expect within a few days of this date.

RICHARD BLAND.

5, Sandringham Street, Hull, *May 9th*, 1896.

FULFILMENTS.

In the letter which I sent him on the 26th of May, I remarked that I thought he was much out about the disasters which were to happen in May, as he was about the evil which was threatening my health. Alas, in this also I had crowed too soon, for a perfect glut of catastrophes came pouring in almost immediately. I take no notice of the small casualties, such as are constantly happening, but in the six weeks following Mr. Bland's letter, there were sufficient misfortunes to satisfy the most exacting. First and foremost, of course, comes the frightful destruction of human life that was occasioned by the earthquake and tidal wave, which on June 17th is declared to have swept away nearly 70,000 human beings. Next to this in point of deadliness was the ghastly tragedy which cost the lives of nearly 2,000 persons, who were trampled to death by the crowd at the Coronation at Moscow. This occurred on the 30th May. The third in scale of disaster was the unprecedented cyclone, which tore its way through the heart of the city of St. Louis, which caused greater loss of life than the great fire of Chicago. That date was May 27th. I will only mention two more fatalities; one the loss of the *Drummond Castle* off the coast of Ushant on the 16th, when 250 persons lost their lives, and the other a collision between two Japanese steamers, of which the news reached Vancouver on the 15th of June, when 178 lives were lost. On the whole it would seem that Mr. Bland's confidence in the cussedness of the May moon was not altogether unjustified.

Mr. Bland is not the only astrologer who this quarter can score a very lucky hit. My Irish correspondent, who guides himself on the Stock Exchange by advices from the stars, wrote me last February saying that the 16th of June would be a very critical time in Parliament. At that time the position of the Ministry seemed so assured that the probability of any serious difficulty in Parliament appeared to me very remote; but, behold how it turned out. The week which began on the 16th of June was that which witnessed the destruction of the Education Bill. All through that week it wallowed in pain, and on the 22nd of June it was put out of its misery by the author of its being. Clearly my Irish astrologer has scored a very decided hit. He says that his prediction as to the critical nature of the date, June 16th, was arrived at from calculations based upon the date of the opening of the session.

WEATHER PREDICTIONS.

Weather predictions usually come under the head of Astrology, but Mr. Hugh Clements, of Currowdore, Barry Road, S.E., London, although a forecaster of weather, does not base his predictions upon astrology. He maintains that we have always the same weather in any particular place as we had one hundred and eighty-six years before. He sent me in May the prediction of the weather of this year, which, so far, has been very well fulfilled. In June, he wrote:—

In June there may be a slight unsettlement (depression), on or about the 15th and 22nd, with a trace of rain, but otherwise, excepting at the beginning and end of the month, there will be most glorious weather, so dry and hot at times that the hay crop will be rather a light one. In July there may be a few more or less heavy showers about the beginning, middle, and end of the month, but otherwise there will be clear skies, great heat, and drought, so that the harvest will commence in the south and east of England about the 23rd. August will be rather unsettled, especially about the 1st, and from the 5th to the 11th, after which the weather will be fine.

The summer of 1896, in harmony with the moon's motions will resemble those of 1895, 1893, 1887, 1876, 1865, 1834, &c., which were all glorious summers, fine, hot, and dry in the United Kingdom and part of Europe, but in other countries, in every other part of the world, where it was cold or cloudy, or unsettled or wet in any or all of those years, it will be so again in 1896.

HUGH CLEMENTS.

Barry Road, S.E.

MRS. KINGSFORD'S HOROSCOPE.

I am afraid that I must plead guilty to having misled some of my astrological friends by an awkward slip of the pen. The following letter calls attention to the blunder, for which I can only express my sincere regret.

SIR,—As a reader of BORDERLAND and having an interest in astrology, I write to inform you that the latest so-called horoscope of the late Dr. Anna Kingsford, that you publish this month in BORDERLAND, has been evidently computed for 5 A.M. instead of 5 P.M., and this presumably owing to a misstatement you make in the January number of the *Review of Reviews*, where, speaking of Mr. Maitland's "Life of Anna Kingsford," you quote that work as saying Mrs. Kingsford was born 5 A.M., whereas it should have been 5 P.M., which you can see by referring to the book. At 5 P.M., 16th September, 1846, the sign "Aquarius" was ascending (not Virgo), and the three occult planets Saturn, Neptune, and Uramus, rising in the first "House," which accounts for her remarkable mystical tendencies, also her bad health (the Moon being in the "House" of sickness). The genuine horoscope when correctly computed is most interesting, but it ought to be only entrusted to a really compe-

tent astrologer, and it is time the readers of BORDERLAND should be given the truth about it. That such a mistake has been made as to the hour of birth is disastrously misleading to astrologers, as well as fatal to the science, I need hardly point out; and I write to draw your attention to the matter, as no one else appears to have troubled themselves to do so.

I am Sir, yours faithfully,
EMILY FOUNTAINE.

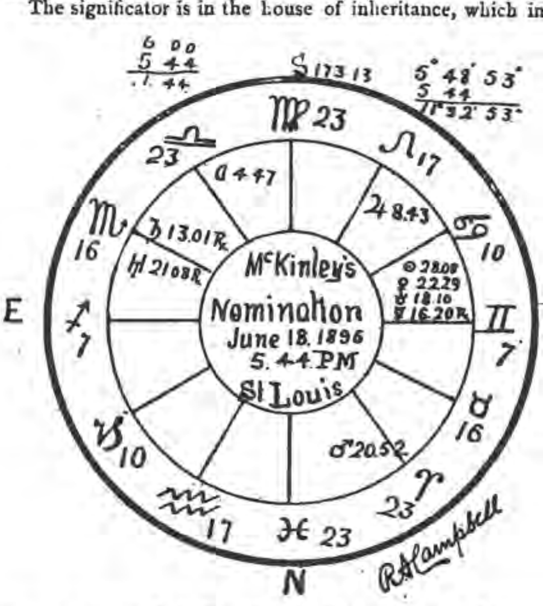
II.—HOROSCOPE OF MR. MACKINLEY'S NOMINATION.

ENGLISH students of astrology will be interested in this horoscope of Mr. McKinley, the Republican Candidate for the Presidency of the United States. The horoscope and explanation, by R. A. Campbell, appeared in the *Chicago Times-Herald*. Surely no President was ever nominated under more auspicious stars. Mr. McKinley's call and election are declared sure, and his administration will, according to this astrologer, be a most magnificent success. Though Mr. Campbell's stars are decidedly American as to the outlook for home protection, they are international in their happy forecast of a vigorous but peaceful foreign policy :—

Jupiter, the grand benefic, is the significator, and this alone would promise success, even if unaided.

The ascendant is also in the term of the significator, which doubles the promise.

The significator is in the house of inheritance, which in this



case presages that the client will receive as a legacy that which another relinquishes, because an event beyond the control of the present possessor (incumbent) he cannot longer retain.

The glory and honour of this inheritance is shown by Jupiter in Leo, the house of the sun; and Jupiter, being in the term and face of Saturn, and Saturn retrograde shows that the aged person who holds now the position is much distressed that he must relinquish his office to one whom he considers an enemy. Jupiter in trine with the ascendant emphasizes the goodly promise.

The moon in Libra and in the tenth house and in sextile with Jupiter and the ascendant, announces that the glory and honour of the promised promotion is a free gift to the nominee from the public.

The moon in trine to the seventh cusp, together with the galaxy of sun, Venus, Neptune, and Mercury, all in the seventh, show the union and harmonious co-working of many prominent persons.

This company of influences in the seventh, all in sextile with Mars, will indicate a strong and active policy for home protection, as well as a foreign policy of vigour and unalloyed success.

Saturn and Herschell, the great malignant and the grand uncertainty, are both retrograde in Scorpio on the cusp of the twelfth house, announcing their weakness, disappointment, and disaster.

At the time when McKinley was first named in the nominating speeches, Jupiter was in the tenth house—the place of honour, success, and victory—while Saturn and Herschell were both in the weakest position possible in the house of defeat, disaster, and distraction.

The situation of the planets shows clearly a complete and unbroken co-operative work, and success in the east and north; but much discord, almost battling, in the west, and little, if any, assistance in the south.

The southern hemisphere is simply weak and without promise, but the west has indications of bitterness, deception, contest, and a mixed result, unusual in character and unsatisfactory in its outcome, suggesting disappointment for all concerned.

There is much irritation and some distraction in the north-east, but it will not avail in any way to prevent a complete victory in that locality even.

The horoscope could not be improved by setting it at any time during the time from June 10th to June 25th of 1896, and at no time during the week of the democratic convention could as favourable a situation and combination occur.

McKinley has every astrological assurance of election and of a most successful administration, politically, financially, and in the international affairs of the world.

R. A. CAMPBELL.

III.—SOME HISTORIC HITS BY ASTROLOGERS.

BY MR. GEORGE WILDE.

MR. F. W. H. MYERS recently reported to the Society for Psychical Researeh that he cannot see the connection between the stars and the destinies of man. But perhaps Mr. Myers has not examined the evidence adduced in "The Soul and the Stars," and Natal Astrology. History teems with astrological prognostications fulfilled, which await elucidation at the hands of the Society. Here are a few culled at random :—

LA BROFFE.

Perhaps the most remarkable instance of verified predictions was that of Baron, afterwards Duke of Biron. Being under some uneasiness of mind occasioned by the death of Lord Corency and others slain in a quarrel, he disguised himself as a letter-carrier, and personating that humble character, consulted the celebrated La Broffe, the astrologer, and presented his horoscope, already drawn up by some other astrologer, saying that it was the natus of a gentleman whom he served, and who wished to know what it portended. The astrologer said the horoscope prefigured a distinguished person of considerable social status, and, looking earnestly in the face of the reputed letter-carrier, asked if it was his. The Baron still persisted in denying his identity, and begged the astrologer to lift the veil and allow him a peep into the immediate future. "My son," replied La Broffe, "he whose nativity this is shall rise to great honour by his military achievements, and might be a king were it not for Caput Algol." "And what is the import of Caput Algol?" inquired the Baron.

"Ask not," replied the interpreter of the stars. "I insist upon knowing their import," said the Baron. "Since thou must know," cried La Broffe, "nothing would prevent his accession to the throne but a back-hand blow from a Burgundian." The Baron went his way, and after acquiring many honours on the battlefield was at last imprisoned, by order of the king, for his connection with some conspiracy, and recollecting the astrologer's forecast, asked his friends to inquire from what country hailed the executioner. On hearing that he was a Burgundian, he exclaimed, "Then I am a dead man!" And then related to his friends the astrologer's forecast, and soon after he was beheaded.

THRASYLLUS.

Thrasyllus, an astrologer, was in the retinue of Tiberius, when the latter lived in exile at Rhodes, and, notwithstanding the very unpromising aspect of his affairs—Caius and Lucius stood in his way to the throne—yet the astrologer would insist that the stars in their courses portended that he would succeed to the empire. Tiberius had no faith in the forecast, which he suspected to be a contrivance of his enemies to betray him into some treasonable measures, so that they might have an excuse for taking his life, for, in those days, they who aspired to a crown too often found themselves on the block. However, Tiberius determined to privately make away with the astrologer, after putting him to a crucial test. The house of Thrasyllus was washed by the sea, over which projected a tower, whence Tiberius resolved to cast him headlong, with the assistance of a trusty and powerful servant, whom he had made privy to his design. On the day appointed for the execution of his purpose, having summoned the astrologer to attend him in the Tower, Tiberius said: "I charge you by all that you hold dear, say whether that be true which you have so confidently affirmed to me concerning the empire." "What I have affirmed," replied the astrologer, "is by the stars ordained to happen, and my prediction will soon be accomplished!" "If," said Tiberius, as he gazed at the sea a thousand feet below, and motioned his attendant to draw near, "the stars reveal my destiny, what may be their pleasure concerning thyself?" Upon which the astrologer, having for a few moments considered his own horoscope, exclaimed, "My situation is hazardous. I am at this moment in immediate danger!" Tiberius thereupon embraced him, saying, "Thrasyllus, I had till this moment regarded thy predictions as an imposition, and I had intended that thou should die this very moment." Soon after came messengers from Augustus soliciting his return to Rome.

TIBERTUS.

Guido de Bogni, a brave and bold captain, was very earnest with Tibertus, and insisted that he should reveal to him the secret of his destiny. Tibertus very reluctantly told Guido that he would certainly lose his life by the hand of one of his best friends upon an ill-grounded suspicion. Tibertus made no secret of the fact that his own nativity portrayed that he was fated to lose his head on the scaffold. Pandalfo, his patron, would likewise have his horoscope computed and his destiny unveiled, which Tibertus was loth to do, but at last ventured to acquaint him that, after suffering great want, he would die in the common hospital, Bologna.

Guido was subsequently made commander-in-chief of the army of Pandolfo, upon which the Count de Beulinoglio, the Prince's father-in-law, wrote him a letter in which he assured him that he had made a shepherd of a wolf, that Guido was actively intriguing with the Pope, and had promised to deliver up the city of Remini whenever he desired. Pandolfo immediately hired assassins, who stabbed Guido, and Tibertus, the astrologer, was quickly thrown into prison, and subsequently beheaded by the suspicious and nervous prince, his former patron. History records that the Duc de Valentinors soon after seized the city, and Pandolfo made his escape a fugitive, and was at last, having contracted a disease, carried to the hospital, where he died, as the astrologer foretold.

DRYDEN.

It is recorded that the Archbishop of Pisa consulted different professors of astrology concerning his destiny, and they all foretold he would be hanged, although wholly incredible at the time. He was suddenly seized, and hanged in the uproar of the people in the sedition of Pope Sextus IV. Dean Hole set himself the task of elucidating the marvellous, and it cannot be denied that he got on famously until he arrived at Dryden's famous prediction, respecting his son Charles. The worthy Dean, after pondering over this prediction, got over the difficulty by "expressing regret that it had not already been cleared up." And our sympathies are with a recent writer, who asks to be delivered from such elucidations; and adds that the clearing up process must now be getting forlorn. Here is an extract from Dryden's letter of the 3rd September, 1697, to his sons at Rome:—"Towards the latter end of this month, September, Charles will begin to recover his perfect health, according to his nativity, which, casting it myself, I am sure is true, and all things hitherto have happened accordingly to the very time that I predicted them." It is inexplicable to the unbeliever that Dryden believed so implicitly in this old-world science, which once ruled the civilised world.

THALES.

A modern writer, greatly daring, asks why the modern astrologer does not make his fortune on the Stock Exchange. It would be a pity that astrology should be put to such ignoble use; but there is a belated prediction, which we fling at the head of this disciple of Mammon:—"Aristotle relates of Thales, that, being upbraided by some foolish scoffers on account of his poverty, and with the unprofitableness of his studies in wisdom and philosophy, he had recourse to his astrological skill; whereby, foreseeing that in the year following olives would be unusually plentiful, to show his reproachers the vanity of their ill-timed scoffing, the winter before that year he hired all the shops and depositaries, both in Chios and Miletum, that were reserved for the making of oil; and having got them into his hands for a very small sum, because no man would give more at that season of the year, after he had thus forestalled their use, the next year, when the time of gathering olives came on, every man being suddenly destitute of rooms and offices answerable to the great plenty of olives with which they were glutted, were driven to resort to Thales for his supply thereof; who, taking advantage of that necessity, did turn them over at what price himself listed, whereby he gathered much money; and afterwards, to show his contempt of riches, gave it to the poor."

GEORGE WILDE.

XIV.—A HAUNTED MAN.

A STRANGE TRUE STORY OF THE FAR NORTH-WEST.

"The surprise of my situation overcame me; notwithstanding which he remained upon my shoulders, and in this manner I continued for a considerable time burdened with the execrable old fellow. . . . 'You fell,' said they, 'into the hands of the Old Man of the Sea.'"—*Sinbad the Sailor.*

OUR lot has been cast for some years in the interior of California—not Bret Harte's California, where miners camp in the pine woods of the Sierras—but that hot country far to the south, on whose grey hillsides oranges ripen and green lines of vineyard vary the monotony of treeless plains. The broad level of our valley is protected from the wind by low encircling hills. Month after month the sunshine is unclouded—one wearies sometimes of the pale blue sky—and life seems changeless as the weather. To Europeans the country is very still, very lonely, almost suggesting Matthew Arnold's "Grande Chartreuse," but the passing pageantry of the "distant road" is out of sight and the silence unbroken.

The little town which gives its name to the great county once had a boom, who so has seen, which, according to Rudyard Kipling, may henceforth "talk with his enemies in the gate," so unique is the experience. One of its results was the erection of hotels on large tracts of land in the back country—as the interior is called—with a view to helping the sale thereof. Our quiet existence in one of these—for the boom had passed—was agreeably enlivened by the arrival of a sick friend—unseen for years. A former residence in the rigorous climate of that portion of British territory bordering on Alaska had begun to undermine his constitution, and, after retiring from a government position in Canada, health-seeking had become the object of his life. In hope of alleviation he had wandered far and wide, maintaining with indomitable energy the struggle against mortal disease, and returning to California as a last resort. But the odds were against him. The battle was fought out in the end of 1890—beneath the sands of Arizona he waits the resurrection.

We had known of his years of hardship and adventure in the service of the Hudson's Bay Company. But, in these last months of his life he related to us an experience so inexplicable that the late Professor Spencer Baird, of the Smithsonian Institute, Washington, took it down from his lips, intending to publish it. The Professor died—and the story, though set up in type, remained untold—then, and as far as is known ever since. Should it now see the light, will his two relatives, if surviving, pardon its publication without their consent.

Belonging to a Scotch Canadian family our friend possessed the characteristics of his race. Conscientious, kind, reliable, he added to a horror of exaggeration a deficiency in imagination. A strict churchman free from credulity, his mental attitude toward the supernatural resembled that of the late Sir David Brewster, concerning whom his daughter wrote, "He saw ghosts, but never believed in them." That the story rests solely upon his evidence is its weak point. Nevertheless, being curious, I give it for what it is worth. It covers four years of his life on the Alaskan frontier, prior to 1867, when the Russian province became American territory. The date is only approximate, but I believe it immediately preceded that above mentioned.

The Hudson's Bay Company had an important trading station on the great Yukon River, of which our friend, whom I will call Graham, was in charge, assisted by a partner.

This settlement, known as Fort Yukon, was a rendezvous for the hunters and trappers of the surrounding region—natives, half-breeds, whites—who brought with them furs for sale or in exchange for stores of various kinds. To obtain skins, Graham and his partner would also organize hunting expeditions into the forests of some days' or week's duration. One evening, while sitting at supper, his partner being absent with the hunters, he received information from some of his men that the large store adjoining the house was haunted. The Indians, who always turned to him in perplexity, begged him to come and lay the ghost. Armed with stick and lantern he proceeded to investigate the cause of the disturbance. The store had been closed for the night, a careful search revealed nothing, and Graham extinguished his light. An unglazed window in the wall behind the counter opened upon a shed where skins were stored, it being the custom at busy times to throw furs received in payment through this opening to be afterwards sorted. As Graham deposited his lantern two shining eyes glared at him from this window. He swung his stick vigorously, eliciting a canine yell, and with the satisfaction of having laid the ghost—the natives alone doubting—he retired to his couch and slept the sleep of the just.

But not for long. In the small hours of the night he was awakened by the whines of his absent partner's dogs, who, in evident terror, had come to his room for protection. One of them, a little skye terrier, burrowing among his pillows to find a hiding place. The air was full of curious sound, as of a silken banner flapping in the breeze. He rose and lighted his lamp, nothing was visible, the night still and windless. Closely followed by the dogs, he crossed the passage to his partner's room. The noise accompanied him, and was as loud there as in his own. He returned with the noise, and finding sleep impossible, rolled himself in his blankets in a corner where the flapping sound seemed a trifle less pronounced. Towards morning it ceased. This troubled night proved to be the commencement of the period spoken of, during which Graham, shrewd, sensible Scotchman that he was, became literally a haunted man. There were intervals of respite, the manifestations not being continuous. They took the orthodox form of knocks and rustlings, varied by the sound of carpenters' tools, sawing, planing, &c., going on to such an extent that the hearers would involuntarily look round for some result of the industry.

These sounds were not only "in the dead waste and middle of the night," but more frequently in broad and cheerful daylight, heard by all in Graham's company. According to old exorcists the Monday ghost is the most difficult to lay. "Graham's ghost" became a general acquaintance in the country; anyone might hear him who chanced to meet Graham while he was "walking." The Furies were not then more constant to Orestes than was to him this undesired companion. In the distances of the great North-West the poet's words were fulfilled to the letter. "Where'er he went, a thousand miles, *It* followed him." To select a few instances

from many, Graham was enjoying a shooting and fishing excursion upon the Yukon with a clerical friend from Toronto. It was one of the ghosts' days, and as leading the way he paddled his canoe he became aware of vigorous hammering upon the narrow seat. His friend had previously expressed a wish to hear the unseen visitant, and when within hailing distance Graham shouted, "Here he is!" Arriving alongside, so interested was the clergyman in the repeated sound, that he proposed changing canoes. They did so; the ghost went with Graham. They changed canoes three times with the same result, to the disgust of the ghost's would-be ac juaintance, who, if living, doubtless remembers the circumstance. On another occasion a party of eighteen persons from the Settlement, including Graham, started for a camping trip in the woods which skirt the great river. The first night after the tents were pitched upon its banks, a heavy fall of rain ensued, soaking everything, and Graham, who had fixed a waterproof awning to the largest boat, invited everyone to share its shelter. When all were comfortably settled, an inquirer incautiously asked the ghost's whereabouts. "Oh, he's not here," said Graham, "we've left him at home." Immediately, as if in response to the statement, three tremendous blows were struck upon the mast, just above Graham's head. There was no one in that part of the boat at the moment, and the lights were in such a position that sleight of hand would have been detected. The company scattered back to their damp resting-places, leaving Graham to the sole enjoyment of shelter and ghost then, a new arrival in Fort Yukon. He was considerate enough not to trouble the party farther, confining his few attentions for the remainder of the trip to his usual victim.

Of the ghost's appearances there are but few recorded instances. Graham's exact mind attached little credence to them ascribing the majority to the imagination or nervousness of impressionable minds. One visible manifestation was, however, attended by such disastrous consequences that it is worthy of note. Graham was on a hunting expedition of some days' journey in the interior, when a messenger arrived from Fort Yukon urgently requesting his immediate return, for Louis, an intelligent half-breed, who lived in the forest near the Fort, was mysteriously dying. As Graham had called at Louis's some two days previously, and left him in perfect health, he was surprised at the news, and went back without delay. He found poor Louis in a sad condition suffering paroxysms of terror which the kindly priest with prayers and exorcisms strove to allay. Louis became somewhat calmer, and told Graham the cause of his fear, seemingly insufficient thus to unhinge his mind. When Graham left his house he left his ghost behind him, probably for the first time in those haunted years. Louis, busy in the room, was suddenly aware of another presence, and saw a young man sitting beside his fireplace. His face was thoughtful, his dress, the style prevailing in the earlier part of this century, even to the voluminous neckcloth. The apparition was not more terrible than was Dr. Jessop's studious ghost in the library of the Norfolk country house. But Louis felt that it was supernatural. His blood froze as the ghost turned to him and "addressed itself to motion." At that moment his wife opened the door. The vision vanished, "passed," he said, "as though across a mirror," and he fell fainting upon the floor. Graham had not spoken of his ghost to Louis, so that apart from his presence there was nothing especially suggesting it to his thoughts. Nevertheless, it proved the beginning of sorrows to the poor fellow, who, shortly afterwards, died insane.

Things had been quiet for some time in the ghostly line. Graham was anxious to visit Toronto, and fearing that the company of an uninvited spirit might render him an unwelcome guest, flattered himself that his ghost was elsewhere. He was rash enough to express this belief in talking with friends one day, and was immediately startled by feeling the grip of a hand upon his shoulder lasting nearly a minute. His coat was off at the time, and he described the grasp felt through his shirt as a firm, soft one, so unlike the horny hand which he had associated with the frequent use of carpenter's tools, that poor Graham wondered how many there were of them. Needless to state, he postponed his journey.

When Epworth Rectory was burned down its tenant at will, named Jeffreys by the Wesleys, appears to have perished in the flames, and the lively Emilia, who chased him down the long passages, "desiring nothing better," to quote John's letters, found on the rebuilding of the house that her occupation was gone. But Graham's ghost—a pity he was nameless—had more vitality. The house and store were burned and somewhat differently rebuilt. A large chamber with wide open fireplace served in winter as a bedroom for Graham and his partner. Their beds were each in a recess on either side of the projecting chimney, so that neither could see the other. One cold morning Graham was awakened by the noise of ashes being raked together, and the arrangement of fuel and striking of flint and steel to obtain a light. Supposing it to be his partner, who had gone to rest feeling unwell, Graham told him not to trouble himself, but if he required a fire, to call one of the men to light it. There was no answer, the striking continued. Graham rose and looked; his partner was asleep, and the grey ashes on the hearth lay undisturbed. The spiritual visitant henceforth frequently diversified his carpentering operations by such attentions to the fireplace, and was as busy in the new house as in the old.

On rare occasions the ghost spoke. Graham never distinguished anything articulate, nor did he encourage its conversation. Others asserted that they understood his meaning. Once with apparent reason. Unfortunately, I cannot describe its voice. The following incident is especially incredible. Were it not for the veracity of the witness, who solemnly averred he saw it, not once, but often, it would not be included in this narrative. In very severe weather, Graham's foreman, with one or two others, would sleep on the floor of the partner's room, as near as possible to the great fireplace, each wrapped in his blankets. The ghost now developed a new and playful habit. At times, an unseen force would actually hold the blankets down on either side of a sleeper's head, effectually waking and almost suffocating him. Graham assured me that he had frequently seen one man or another, for all were alike favoured, struggling violently to free himself from the invisible incubus, which fortunately made itself felt only for a few moments. The phenomenon generally occurred in the early morning, but, though the ghost struck him on various occasions, Graham was not subjected to this unprovoked assault. Eventually it became more partial in the matter to another Scotchman, MacDonald by name, a recent arrival at the Fort and Graham's new foreman. One morning he saw him wrestling longer than usual with the mysterious foe,

and when he emerged from his blankets, scared and panting, he exclaimed that the ghost had spoken, informing him that having haunted Graham for years, and "made nothing of him," he had concluded to transfer his attentions elsewhere. Hearing nothing himself Graham was as incredulous as ever. Yet, singularly enough, from that time the inexplicable persecution ceased, though why MacDonald rather than himself should be the chosen medium of communication was unknown. Not a suggestion of carpentering, nor a knock remained. The sleepers henceforth lay at peace upon the floor, the ghost went as he came, and, like the ancient king, "departed without being desired."

Four years had passed since the frightened dogs cowered in Graham's room, and his journey to Toronto had not yet been taken. Waiting awhile to assure himself of his freedom, he left the Hudson's Bay Territory, never to return. Nothing more was heard of the unseen presence by anyone; nothing came of it, an unsatisfactory ending to a ghost story. Long afterwards, when worn in spirit with years of suffering, the memory of his former experience cast a shadow upon his failing life. Would the ghost come back to vex him, taking advantage of his weakness? It did not trouble him, however, and the quiet of his death-bed under the odd sky of the South was unbroken.

So the mystery remains unsolved. Graham's conscience was against its elucidation by spiritualistic methods, had Fort Yukon afforded such opportunity. And, on the borders of Alaska, there was no branch of the Society for Psychical Research. When he told us his story, he regretted its distance in time and place from Mr. Stead, and wondered, *en passant*, whether he could have thrown any light upon the subject, had he been within reach.

It happened long ago—and from Hudson's Bay to London is a far cry—but, can he do so *now?*

MINNIE WINCHESTER.

San Diego, California, U.S.A.
October, 1895.

Alas! I am afraid that the explanation of the hauntings, to which my Californian correspondent calls attention, is still to seek. It is easy to say that it is a case of astrals or elementals, or earth-bound spirits, but that does not explain why such persecution should be kept up for years, apparently without any intelligent aim or object. If we could imagine a lunatic's ghost, rendered capable of physical manifestation, that hypothesis would fill the bill better than any other.

The possibility of haunting is by no means unknown; it is a constant dread with many. A very intelligent Scotch lady writes me as follows:—

It would be a relief if I could have reliable advice from some one who understands it. I must either get rid of these visitations, or learn not to be afraid of them. So far I have struggled with my fear without success. To sum up my experience. About ten or twelve years ago I began seeing people standing at my bedside or moving about the room. Their faces are vivid, intelligent, and full of meaning when they look at me. They come so close to me, and seem to touch me and the bedclothes, until my scream of terror causes them to vanish. They seem made of *light* (electric light reminds me of it). Sometimes they are smiling at me in a friendly manner; others look evil and menacing. I have only one word for them all, and that is, "Go away!" I have awoke my sister or any friend who happened to be with me, but they cannot see them, although I do. Perhaps I should mention that I never see anything of the kind in the daytime, and at night never until I awake suddenly out of sleep. These figures are sometimes in modern dress, and others are in a floating kind of drapery as luminous as themselves, and their manner of disappearing is not always the same, as they occasionally float slowly through the ceiling, or disappear through the floor, while others instantly vanish as soon as spoken to. Sometimes I go a couple of months without disturbance; then I have a spell of it for a week or ten days. I have never attended any *séance* or anything of the kind. I have tried to believe that they are some trick of the imagination, but when they are present I cannot help believing in their reality. It has done me no good, quite the contrary. What the object of these intentions, I must leave to others more conversant with such matters.

VISUALISATION OF CHILDREN.

MR. ANDREW LANG, writing "At the Sign of the Ship," in *Longman's Magazine* for July, makes the following observations concerning the power of visualising:

The power of "visualising" cannot be given; it is born with some children, not with others. Scott and George Sand had it in great abundance. It is not in Lockhart, I think, but in an unpublished letter, that a lady who knew Scott as a child describes his talk of his "visions"; and George Sand, we know, had, as a child, the gift of crystal-vision: not in a crystal. "Images arose before me, and established themselves on the green fire-screen. There were woods, fields, rivers, towns of a strange gigantesque architecture, enchanted palaces, impossible gardens, myriads of birds, golden, purple, and azure; there were green, black, violet, and, above all, blue roses. . . . One day the appearances became so perfect that I asked my mother if she did not see them." George could see these marvels nowhere but on the screen: in fact she was a "scryer." These peculiarities of childhood may or may not survive into mature life. Of the people known to me who can see visions in crystals, one is an eminently imaginative author, one an historian; others, even when they engage in literature, do not write fiction. One was devoted to an invisible playmate, who did not always come at call. The most typically imaginative child whom I ever knew now reads Horace and Scott a great deal, but never writes. I think these visions, as in crystal, seen by children or adults are as interesting as "coloured hearing," about which Mr. Sully says a good deal, while he seems rather to neglect the ocular phantasmata.

It may be worth while, if parents and teachers who have opportunities of testing their children, were to try them by getting them to look into a crystal or a plain decanter of clear water. They will sometimes be surprised by the results.

XV.—THE DOCTRINE OF THE DEMON LOVER.

IS HE A VAMPIRE, A DOUBLE, OR AN ELEMENTAL?

THERE is no subject in the whole range of occult science more mysterious than that which the ancients described in their treatises of the Incubus and the Succuba. Defoe, in his treatise on the Natural History of the Devil, accepted the mediæval doctrine as substantially correct, fastening all the phenomena of erotic illusion upon the author of Evil. It may be that these phenomena are merely subjective. But the evidence as to their objective reality is very strong. For a long time I shrank from alluding to the subject in BORDERLAND. A friend of mine, whose experiences on this plane were the most extraordinary I ever heard of for their persistency, rationality, and consistency, went so far as to prepare a book on the subject under the title of "Heavenly Bridegrooms," taking as her text the well-known passage in Genesis, which suggested a theme to the muse of Macaulay, of Byron, and of Moore. Thomas Lake Harris, in an interesting conversation which I had with him in New York, described the objective reality of these mysterious visitants, and quoted cases in his own experience in corroboration of his opinion. The doctrine is mystically put forth in "Sympneumatica." The possibility of such visitations in the shape of the doubles of the living is asserted by Dr. Anna Kingsford as having occurred in her own experience; and there is reason to believe that in one shape or another similar phenomena are of much more frequent occurrence than is generally supposed. The form, the mode, the nature, of these visitations vary infinitely. Sometimes the occurrence takes place in sleep, and is hardly distinguishable from a dream; but on many occasions the suggestion that the recipient is asleep is stoutly denied by the party most concerned. Sometimes the "Demon" is the double of a living friend, lover, or husband, sometimes the double of one who is unknown at the time, but who is afterwards revealed. One large class of visitants profess to be the disembodied spirits of husbands or lovers who have died; while others again are unidentified, although their personality remains distinct and is always recognisable.

There is the same variety in the nature of the manifestation. Sometimes it is rudimentary—the materialisation being reduced to the minimum. At other times the materialisation is complete, the Demon being apparently complete both as to mind and body. This kind of occult wedlock is more often than not involuntary. Indeed, in most cases, the phenomenon at first fills the recipient with dread; on the other hand, when it has been most eagerly and passionately sought, it has most persistently evaded the seeker.

So far as I have been able to ascertain from comparison of the narratives of those who have experienced such phenomena, the only physical mischief that has ensued has been similar to those which would have occasioned equal mischief on the material plane.

Excess, over-indulgence, abuse, brought with them the inevitable Nemesis. But where excess was avoided, I have hitherto failed to discover any evidence of evil results, whereas in several the health and happiness of the recipient showed a very marked improvement. In some cases the "Demon" visitant is reported as having displayed a self-control and a reserve which would not have done discredit to a St. Anthony. In other cases it is very different. But I cannot attribute to differences in the character of the recipients the difference in their psychic experiences. The difference seems always to be in the character of the Demon, who is lord of his own actions, and whose standard of right and wrong is quite distinct and clearly marked.

Lucifer has published a paper by Madame Blavatsky, describing him as an Elemental. I have received from Dr. Hartmann and from an American correspondent two communications on this weird and obscure subject. Dr. Hartmann works as a philosopher, generalizing on the experience of others. My American correspondent describes her own experience. Both entertain the strongest possible objection to the "Demon." I print these communications for what they are worth. One, indeed, is to some extent a refutation of the assertions of the other. No one could accuse my American correspondent of that excess of sex which, according to Dr. Hartmann, is the *causa causaus* of the phenomenon. Her letter seems, indeed, to point to the opposite extreme. I must also say that in all the cases reported to me at first hand, I have observed none of the symptoms which Dr. Hartmann describes. His hypothesis may be correct. But it certainly does not fit the facts so far as they have been reported to me. Without further preface, however, here is his paper.

I.—VAMPIRES. BY FRANZ HARTMANN, M.D.

EVERYONE who, for a long time, in a rational manner and without prejudice, investigates the phenomena of spiritism, will, sooner or later, meet in them some perplexing element, which cannot be explained by the theory of "departed spirits," nor by "sub-conscious" mental action, nor by "telepathy," nor by any other of the manifold theories that have been invented for the purpose of explaining these phenomena by the conscious or unconscious action of powers inherent in the constitution of man; there always comes in at a certain period a foreign element which seems to have a will, if not an intelligence of its own; such as does not naturally belong to the "medium," and which cannot be an angel, nor a "departed human spirit," but which rather seems to belong to some fool or idiot, playing pranks on the astral plane. In fact, we may say, that while upon the terrestrial plane, in our daily life, we continually are surrounded by a multitude of illusive appearances, errors, and falsehoods, each containing a kernel of truth, on the astral plane we meet with an endless array of undeniable facts and apparent truths, each of which, if closely examined, is found to be based upon a kernel of truth.

LYING SPIRITS.

Let me explain what I mean. There is, for instance, Mr. H. B. Foulke, of Philadelphia, who receives oil-paintings that have been undoubtedly produced in an occult manner through the mediumship of Mrs. Betse; they are well executed, but they never are what they

claim to be, for there is one representing the "wife of Pythagoras," who presumably never was married, another represents "Jacob Boehme in his college costume," while it is certain that Boehme was a poor shoemaker, who never went to a college; there are "Mahatma letters" that are perfectly "genuine," except in so far as they have never been written or even indicated by a Mahatma; there are innumerable tests of spirit identity, absolutely satisfactory to a superficial observer, but found to be sadly wanting in truth, when closely examined. In most instances it seems as if a host of lying spirits were assuming the true masks of known persons; the acting is often perfect, but the actor behind the mask is not what he represents himself to be, although many a deluded person, being delighted with the idea of communicating with a beloved friend or relative, is most unwilling to incur the risk of finding himself deceived. Whenever the communicating spirit represents himself in the garb of a spirit-lover or spirit-bride, human vanity becomes excited to the highest pitch, and a cure is almost impossible. Such persons regard doubts about the identity of their "spirits" as being blasphemy and heresy of the worst kind.

FORCE CENTRES WITHOUT CONSCIOUSNESS.

All these perplexing things, however, become plain if we accept the doctrine of mischievous elementals inhabiting the astral plane, of whom the occultists of the middle ages have written a great deal, whose nature H. P. Blavatsky has more clearly explained than any other writer, and who have also been referred to in Mr. Leadbeater's rehearsal of occult teachings concerning the inhabitants of the astral plane. The acceptance of that doctrine makes at once explainable many otherwise "unexplainable" facts, such as the exhibitions of superhuman strength by Miss Emma Abbott, &c., in regard to which H. P. Blavatsky says:—

"They have no forms, and in trying to describe what they are, it is better to say that they are 'centres of force,' having instinctive desires but no consciousness, as we understand it. Others, of certain elements and species, change from under a fixed law which Kabalists explain. The most solid of their bodies is ordinarily just material enough to escape perception by our physical eyesight, but not so unsubstantial but that they can be perfectly recognised by the inner or clairvoyant vision. They not only exist and can all live in ether, but can handle and direct it for the production of physical effects, in which occupation they are readily helped by the 'human elementaries' or 'shells.' More than this, they can so condense it as to make for themselves tangible bodies, which by their protean power they can cause to assume such likeness as they choose, by taking as their models the portraits they find stamped in the memory of the persons present."*

And again H. P. Blavatsky says in regard to those elementals who exhibit great physical strength:—"*Poruthû Mâdon* is the 'wrestling demon,' he is the strongest of all, and whenever there are feats shown in which physical force is required, such as levitations, or taming wild animals, he will help the performer by keeping him above the soil, or will overpower a wild beast," &c.

VAMPIRES.

But it is of another kind of "spirits" that I wish to speak, and which are the more dangerous as they appear under the alluring mask of "spirit-brides" and "spirit-lovers," but which are nothing else but vampires, extracting vitality from those whom they obsess, and through them, from all with whom they come into contact. These vampires are exceedingly numerous, and I have had ample opportunity to observe during a twenty years' investigation of spiritism the detrimental effects of vampirism. If, in the following pages, I do not give the exact names of the persons referred to, it is for obvious reasons; but I am willing to reveal these names confidentially to anybody, provided that it is of importance that he should be made acquainted with them.

* *Lucifer*, vol. xiii., p. 31.

"DUALS."

I am not the only person to whom a great many spiritistically-inclined people are known who claim to live on most intimate terms of soul communion and even bodily intercourse with their "duals." They are always in communication with their unseen friend, and it would be useless to attempt to persuade them that they are labouring under an hallucination, and that the "spirit" is a creation of their own fancy. They feel the presence of that "spirit," they ask him questions and he answers them, they converse with him, and many instances are known in which such "spirits" have "materialized" and been seen objectively, not only by the mediums themselves, but also by other persons present. In olden times such observing elementals, if male and attached to a woman, were called "incubi," if female and attached to a man they were called "succub." The history of mediæval witchcraft is full of accounts of their doings; neither can any intelligent reader studying that history set down all the reported cases as being lies and superstitions due to ignorance. There were as intelligent men at those times as there are now, and on the whole there was more known at those times about the occult laws of nature than is known at present, and if our modern investigators would take the trouble to study the works of Theophrastus Paracelsus, they might find many a problem already solved, over the solution of which they are vainly breaking their heads.

THEIR VICTIMS.

Persons obsessed by a vampire may be very intellectual and refined, but they are always sensually inclined people, and usually given to secret vices. To a sensitive person the shake of their hands feels clammy and cadaverous. If you are for a long time in their presence you will feel exhausted; it is as if they were drawing strength from you. It is also very likely that after you leave them you will be for a few days in a very bad humour, liable to quarrel and to find fault, and not unfrequently it happens that a person having been in company of such a "medium" will feel strongly inclined to commit suicide. Many are even driven to suicide by such vampires, without knowing the source of that influence. Moreover, the abstraction of vitality does not necessarily cease upon leaving the presence of the "medium"; the connection once formed the vampire will follow you to any distance and abstract life from you. A case is known to me in which a previously healthy young lady, after visiting such an obsessed person, experienced a continual loss of vitality, causing a waste of flesh amounting to about three pounds per week.

VAMPIRIZATION.

The vampire draws strength from its medium. For

this reason such mediums usually have a voracious appetite, they sleep a great deal; but, nevertheless, they do not grow strong, but are always exhausted and unfit for fatiguing or continuous labour. They are irritable, highly emotional, ready to shed tears for insignificant reasons, loving solitude, and finding their greatest comfort in the intercourse with their duals. Being continually vampirized they in their turn unconsciously vampirize every sensitive person with whom they come into contact, and they instinctively seek out such persons and invite them to stay at their house. I know of an old lady, a vampire, who thus ruined the health of a lot of robust servant girls, whom she took into her service and made them sleep in her room. They were all in good health when they entered, but soon they began to sicken, they became emaciated and consumptive, and had to leave the service. Two of them died shortly after.

AN ELEMENTAL AIDED BY A GHOST.

A young lady at G—— had an admirer who asked her in marriage, but as he was a drunkard she refused and married another. Thereupon that lover shot himself, and soon after that event a vampire, assuming his form, visited her frequently at night, especially when her husband was absent. She could not see him but felt his presence in a way that could leave no room for doubt. The medical faculty did not know what to make out of that case, they called it "hysterics" and tried in vain every remedy in the pharmacopœia, until she had at last had the spirit exorcised by a man of strong faith. In this case there is an elemental making use of, and being aided by, the elementary of the suicide.

A VAMPIRE BURNT.

A miller at D—— had a healthy servant boy, who, soon after entering service, began to fail. He had a ravenous appetite, but nevertheless grew daily more feeble and emaciated. Being interrogated, he at last confessed that a thing which he could not see, but which he could plainly feel, came to him every night and settled upon his stomach, drawing all the life out of him, so that he became paralyzed for the time being, and could neither move nor cry out. Thereupon the miller agreed to share the bed with that boy, and proposed to him that he should give him a certain sign when the vampire arrived. This was done, and when the sign was given the miller grasped an invisible but very tangible substance that rested upon the boy's stomach, and, although it struggled to escape, he grasped it firmly and threw it into the fire. After that the boy recovered, and there was an end of these visits. Those who, like myself, have on innumerable occasions removed "astral tumors," and thereby cured the physical tumors, will find the above neither "incredible" nor "unexplainable." Moreover, the above accounts do not refer to events of the past, but to persons still living in this country.

A VAMPIRE MARRIAGE.

A woman in this vicinity has an incubus, or, as she calls it, a "dual," with whom she lives on the most intimate terms as wife and husband. She converses with him and he makes her do the most irrational things. He has many whims, and she, being a woman of means, gratifies them. If her dual wants to go to see Italy "through her eyes," she has to go to Italy and let him enjoy the sights. She does not care for balls and theatres; but her dual wants to attend them, and so she has to go. She gives lessons to her "dual," and "educates" him in the things of this world, and commits no end of follies. At the same time her "dual" draws all her strength from her, and she has to vampirize everybody with whom she comes into contact to make up for the loss.

VAMPIRES SELF-CREATED.

But how do such vampires grow, or how are they attracted? In the human system are contained all the seeds for good and for evil, and those that are cultivated grow by attracting the elements corresponding to their own nature from the astral plane, in the same way as a seed in the earth attracts its appropriate elements from the earth. The power that stimulates the seed of a plant to grow in the sunshine, the power that causes a psychic germ to develop is thought. If the sexual instinct in a person is very strong and cannot be gratified or overcome, the mind rests upon it, and the thought causes it to grow. It attracts from the astral form corresponding elemental forces, which take shape in the organism of the medium, are supplied with his own vitality and assume a form according to his own imagination. Thus the form of the elemental may be a product of the patient's fancy, but its substance is real; it is like every other creature, a manifestation of individual will and thought.

KILLED BY A VAMPIRE.

But there are also other cases of vampires, and space permits me to mention only typical ones as samples of certain classes.

In Vienna a certain lawyer became very much incensed against another lawyer on account of the loss of a lawsuit. The second lawyer, whom I will call T., was a very strong and healthy man, but at the beginning of December, 1888, he suddenly began to grow more and more feeble, day by day, nor could the doctors find out any cause for it; while he himself said he felt as if every day a portion of blood were drawn from him. During the month of December, the other lawyer, his enemy, whom I will call H., and who had previously been in feeble health, grew daily more strong, and went on a pleasure trip to Meran. On December 20th, 1888, Mr. T. died from exhaustion, after asserting that he had been vampirized by H. From that day Mr. H.'s health began to fail, and on January 1st, 1889, a telegram came from Meran announcing his death. As a matter of course, in this case the scientific proof, such as the sceptic wants, is missing, but to those present all the little details and circumstances connected with the case, and which cannot here be entered into, were sufficient to convince them that it was a case of vampirism by the living.

All such things become very easily explainable as soon as we accept as a working hypothesis the sevenfold classification of the principles of the constitution of man as taught by H. P. Blavatsky, and previously to her, although not so plainly, by Theophrastus, Paracelsus and others. A knowledge of the *odic* odor, "ethereal body," solves many a problem; but if we wish to explain such phenomena while we ignore all that is not already accepted by official science, we will never find our way through the mysteries presented by the "nightside of nature." Mere external observation does not go to the root of a thing, and a science that is proud of ignoring is no science at all.

THE VAMPIRE OF THE GRAVE.

But there are also vampires of the grave. They used to be known by the name of "ghouls." H. P. Blavatsky calls such a being the "Shudâla Madan," and says that, "he delights where crime and murder were committed, near burial places and places of execution." It may be this demon elemental that sucks the vitality of living people and feeds the corpse in the grave to which he is attached, thus keeping up an appearance of life in the corpse. This is rather a disgusting subject, but, for all that, this does not prevent the facts being true. This vampirism of the grave became, at one time, of such an epidemic character, and so many people became victims of it, that it was made the subject of an official investigation by the authorities in Kisolova, in Hungary, also in Meduegga, in Servia, and at other places, on which occasion the most horrible details were brought to light. Those interested in such things may find ample material for investigation in Professor Maximilian Perty's book *Mystiche Erscheinungen in der Natur*. Some such cases are also described in H. P. Blavatsky's *Isis Unveiled.*

PERSONIFICATION.

Elementals are semi-intelligent forces of nature, which may become personified in man, and a person obsessed by such an elemental is himself, to a certain extent, that elemental personified. The elemental having originally no individual life of its own, in becoming individualized in man, absorbs from him life, and is endowed by him with his own consciousness. In this way another centre of consciousness, besides his own, is called into existence in a person, and thus may arise many of the perplexing cases of double consciousness which have not yet been satisfactorily explained, and which never will be fully understood as long as we leave out of consideration one of the prominent factors in the production of physical phenomena, namely, the elemental spirits of nature.

The proper place to study the nature of obsessing spirits would be within the precincts of insane asylums, and if their nature were known a most important factor would be added for the treatment of insanity. At present the principal cause of insanity is ignored by medical science, and thus medical science deprives itself of some of the means of accomplishing the object of its existence.

Hallein, Austria, *Feb. 4th*, 1896.

II.—ELEMENTALS.

A CORRESPONDENT, signing himself "R. D'O.," to whom I submitted the foregoing paper, writes me as follows:—

"The doctor, in his otherwise very able paper on this subject, makes one great and fundamental error, which to a great extent destroys the value of his communication. He treats of two essentially different classes of beings as being identical, and assumes that the undoubted visitations of elementaries to human beings are made by 'Vampires.' Now 'vampires' and elementaries have scarcely anything in common, either in their origin, their nature, or their temperament. They are two absolutely distinct species of spirits.

"But before I proceed to their differentiation, a few words as to these visitations. In the first place there is no doubt that they actually do take place: everyone who has investigated the subject knows instances where women of great intellectual powers, and having no tendency whatever to hysteria or illusions of any kind (being at the same time persons of undoubted veracity), claim that they have been—and are—visited in this manner.

"The immense mass of evidence, collected from many countries, by different scientific observers — medical men and others—cannot be set aside. Doubtless, if only one or two cases existed, we should explain them by the one word—'hysteria'; but the accumulated mass of facts from so many different temperaments cannot be dealt with in this manner. We *must* accept the facts, though we may differ as to their cause. And as to this there are only three solutions possible:—1. That they are purely the product of a too vivid imagination, probably assisted by hysteria; 2. That the visitants are, what they usually represent themselves to be, spirits of pre-deceased lovers; 3. That they are other spirits, 'elementaries' or 'vampires,' masquerading as spirits of the dead.

"The answer to the first hypothesis is, that, as a rule, the recipients of these visits are, more frequently than not, people not distinguished for imaginative powers. And the slightest reflection will show that an enormous fund of creative imagination must exist to make a woman absolutely certain that her lover is present with her as tangible as in life.

"And not only do these manifestations take place, but, in many cases, long conversations are held, sometimes for hours together; questions are asked and answered, and replies (sometimes true, but usually false) obtained which could not have emanated from the brain of the querist, being sometimes accurate information of circumstances which could by no possibility have been known to her. Further, these visitations are frequently made to men, when, of course, the visitor is of female form. Another fact, difficult to account for on the first hypothesis, is that these visits have been paid to people who had never heard of such things, and who were Philistines of the Philistines regarding all kinds of 'spirit' or psychic phenomena.

"Consequently, we will dismiss theory No. 1 as untenable, and consider No. 2. That is, that the visitants, warm, living, breathing, palpitating, are the spirits of the dead. And here I will quote one who, amidst an enormous farrago of nonsense, self-deception, and false fact, has somehow stumbled on a few truths—Anna Kingsford: 'There are no such things as "spirits of the dead," there are only "shades" of the dead.' And these shades are certainly unable to make themselves even audible, much more tangible, palpable, and warm-blooded. We know quite sufficient about them to know *that.*

"Then there only remains the third proposition, that they are other spirits, who, for their own purposes, assume the shape and verisimilitude of dead persons.

"Is Dr. Hartmann right then in considering them to be 'vampires'? and, if not 'vampires,' what are they?

"The learned doctor has evidently thoroughly studied the subject of vampires, enjoying as he does facilities for research in the very country which (if we except the West Indies) has from time immemorial to the present been the scene of their most awful manifestations—Hungary.

"And it is quite true what Dr. H. says, that 'persons obsessed by a vampire are *always* sensually inclined people; and usually given to secret vices.'

"And in purity of heart and mind are to be found absolute protection from their body and soul-destroying influences; nothing more is needed.

"Dr. H. recounts five cases within his personal knowledge, which he attributes to the action of vampires. But, of these five, only the third and fifth in order were undoubtedly due to vampire action, and the first one is almost more than doubtful. The others were certainly not vampires. There is no reason for thinking that the old lady who undermined the health of her servants was under the power of a vampire: it being a well-known fact that many (in fact most) very old people who sleep with young and impressionable ones, gradually absorb the greater part of their vitality; and all physicians in this country are very precise in forbidding it.

"The second case shows no trace of a vampire's presence, of its 'devouring' propensities, or of its horrible hate for the victim from whom it nightly drains the very life-blood. It is simply a case of an '"elemental" (as the doctor says) making use of and being aided by the elementary of the suicide.' But, as before said, an 'elemental' is not a vampire.

"The third case, of the miller's boy, is a good instance of one mode of action of an undoubted vampire.

"In the fourth case the 'dual,' there is nothing to indicate a vampire. The idea that the 'dual' drew all the woman's strength from her was most probably not the fact. The fifth case is doubtless a genuine one of vampirism by the living, as Dr Hartmann asserts.

"Now then, having so far cleared the ground, what are vampires?

"They are not 'elementals' but 'demons': there are no 'demon elementals.' Demons are differentiated from spirits in possessing souls, and this, while it intensifies their power of malignant hate towards man, renders them, in one sense, superior to sex passion. They have an infinite capacity of hatred and malignity, which they can only gratify at the expense of those who are sensuously inclined. But *they* have no power—as the elementals have in certain cases—to assume human form: they can give no pleasure, either mental or physical. All that they can do is to absorb, to waste, to madden, and destroy.

"Dr. Hartmann gives very correctly all the recognised symptoms of vampirism.

"The elementals, on the contrary, are in this connection perfectly harmless. So far from bearing any hatred or malice towards the recipients of their favours, they are actuated towards them by (at least so far as they are capable of feeling it) love. This is self-evident by their conduct."

In *Lucifer* for June there appeared an article by Madame Blavatsky which bears directly upon the phenomenon described by Dr. Hartmann:—

In the course of preparing the third volume of *The Secret Doctrine* for the press, a few manuscripts were found mixed with it that form no part of the work itself, and these will be published in her old magazine. Next month the article from her pen will be a criticism of the line taken by Hargrave Jennings and others touching the phallic element in religions, and will be entitled, "Christianity, Buddhism and Phallicism."

Madame Blavatsky's article is entitled "'Spirits' of Various Kinds," and the object is to maintain that the spooks of the séance room and elsewhere need not necessarily be the spirits of the disembodied dead. She refers to the Abbé de Villars' book on the "Elementaries of the Cabala," and declares that when he jocosely writes of Sylphs, Gnomes, Nymphs, and Salamanders, who might gain immortality if they could, by any means, obtain intercourse with mortals, he merely veiled behind his apparent mirth a very serious fact.

All the would-be mystics, she says, interdicted all intercourse with women, but compensated them for the restriction by allowing unbridled license with elementals or demons. She says:—

We speak here of the well-known *ancient statutes* in the sorcery of the Asiatics and in the demonology of Europe. The witch had to renounce her husband; the wizard his marital rights over his legitimate human wife; as the Dugpa renounces to this day commerce with living women, and as the New Orleans Voodoo does when employed in the *exercise of his powers*. Every Kabalist knows this.

The Jewish Kabalist of Poland, when bent on revenge, calls the female spirit of Nergal to his help and to infuse into him power; the Mussulman sorcerer calls a female djini; a Russian Kaldoon a deceased witch (vedyma); the Chinese malefactor has a female houen in his house at his command; the above intercourse is said to give magic powers and a supernal force.

So with certain mediums, especially those of America, who boast of spiritual husbands and wives. We know personally several Spiritualists, men and women (and it is not those of Holland who will deny the fact) who escaped lunacy and death only by becoming Theosophists, and, by following our advice, got finally rid of their spiritual consorts of both sexes.

Shall we be told again that this is a calumny and an invention? Then let those outsiders who are inclined to see nought but a holy, or at any rate an innocent pastime in the nightly and daily intercourse with the so-called "spirits of the dead," watch some of the developments of Spiritualism in the United States. Let those who ridicule the beliefs of both Spiritualists and Theosophists—laughing at the warnings and explanations of the latter—let them, we say, explain, after analyzing the matter dispassionately, the mystery and the rationale of such facts as the existence in the minds of certain sensitives of the conviction of their actual marriage with male and female spirits.

But who are these spirits, and what is their nature? Shall we be told that the spirits of Mme. de Sévigné or of Delphine, two celebrated French authoresses, one of whom we abstain from naming out of regard to her surviving relatives, were the actual "spirits" of those two deceased ladies? That the latter felt a "spiritual affinity" for an idiotic, old, and slovenly Canadian medium, and thus became "his happy wife," as he boasts publicly, the result of the union being a number of "spiritual" children? And who is the astral husband of a well-known lady medium whom the writer knows personally? Let the reader get every information he can about this last development of "spiritual" intercourse. Let him think seriously over this, and then read the Comte de Gabalis' work, especially the Appendix to it; and then he perchance will be better able to appreciate the full gravity of the supposed chaff in the work in question, and to understand the value of the raillery in it. He will then see clearly the ghastly connection there is between the fauns, satyrs, and incubi of St. Hieronymus, the sylphs and nymphs of the Comte de Gabalis, the "elementaries" of the Kabalists, and all these poetical, spiritual "Lillies" of the "Harris Community," the astral "Napoleons" and the other departed Don Juans from the "Summer-Land," the "spiritual affinities from beyond the grave" of the modern world of mediums.

But all this still leaves open the question. Who are the spirits? For "where doctors disagree" there must be room for doubt.

Theosophists give only the product of an experience hoary with age; Spiritualists hold to their own views born some forty years ago, and based on their unflinching enthusiasm and emotionalism. But let any impartial, fair-minded witness to the doings of the "spirits" in America, one that is neither a Theosophist nor a Spiritualist, be asked: "What may be the difference between the vampire-bride from whom Apollonius of Tyana is said to have delivered a young friend of his, whom the nightly succuba was slowly killing, and the spirit-wives and hus-

bands of our own day?" Surely none, would be the correct answer. Those who do not shudder at this hideous revival of mediæval demonology and witchcraft may, at any rate, understand the reason why of all the numerous enemies of Theosophy none are so bitter and so implacable as some of the Spiritualists of the Protestant and of the Spiritists of the Roman Catholic countries.

III.—THE SPIRIT OF THE DEAD.

THE WIDOW in Kansas, who sends me her name and address, which for obvious reasons I do not publish, writes me as follows:—

SIR,—Yesterday I was reading in the *St. Louis Globe Democrat*, which prints every week a column or two headed Spiritualism, a case of automatic writing by yourself as printed in a paper called BORDERLAND. Having had an experience of my own in phenomena mystical, I have taken the liberty to address you, as I have been unfortunate enough to have found that which has proved excessively annoying—a power I have not yet been able to control.

THE HUSBAND'S PROMISE.

When my husband, Dr. W. M. S——, died four years since, he said, "If I can I will come back and let you know how it is over there." About one year afterwards my son bought a planchette, which under my hand wrote as rapidly as anyone could various communications, or rather conversations, over various names, meanwhile trying to magnetize me when asleep as well as when writing, until at last I could not stay in my house on account of the disagreeable influence. I left and came to this place, where for three weeks I was confined to my bed—too weak to rise—all the time hearing voices, and the spirits trying to magnetize me. Fortunately, I proved the stronger demagnetizer, and could, while I moved my hand, throw off their influence; but at night, in order that others might sleep, I kept quiet, and with clenched teeth endured their torture. Before Dr. S——'s death, I had heard voices of warning in regard to future events, or words spoken to express a strong desire of someone gone to the other world. My son, who died seven years since, came to me while I was in the farmyard, as it seemed to me at my right shoulder as I was looking over the farm, and said, "This is your Christmas present." So real was his presence that I answered, "I do not want it, and you gone."

HOW HE FULFILLED IT.

But to return to the writings. I believed most of them to be genuine at the time, but took the precaution to prove them as far as I could find the whereabouts of those whose names were given, and have found that they were forgeries, as some of the persons were living and some are still, while others I could not find and do not know, but am under the impression that all were written by Dr. S——. He was an educated man, and had some experience in spiritual manifestations. What object he can have to annoy me, as he has, by his continual persistent presence and voice for three years past, I do not know, unless it is jealousy, and on the ground of his rights as a husband, which I persistently refuse to grant. Forty years with a live man is more than enough without being tormented the rest of my earth-life by his ghost. He said I should not write this, and has been trying to *annoy me by spelling the words for me*. I commenced the practice of medicine forty years ago, but for the last few years have partially retired. I am now with my son in a book store, as a necessity, to try to throw off this influence of which I am never unconscious except when soundly sleeping—when talking partially so. Can when in the bed see faces, when the voice says he will show them to me, but no one I recognise. The faces are only shown as an annoyance. But the most fiendish of all is the infernal devil's assertion I am his wife, and he has the right to me still. Now, I am not a woman who has had a desire for married life, and I steadily resist his attacks. I wrote to Mrs. Bundy, editress of the *Religio-Philosophical Journal*, and she answered others are troubled the same way, that she knew no way to get rid of it but to resist the influence. "I have found some others personally known to me who have been troubled in the same manner."

A PERIL OF MEDIUMSHIP.

Now is it worth while to continue this developing of mediums with the danger that they may be annoyed by some spirit's devilish sensuality? I shall use all my influence against any further communication between the two worlds. Spiritualism has helped me this much, that it has revealed to me that the soul is not changed, and if not changed the other world will only be a continuation of the hell of this. If men are not changed I suppose it is just as useless to appeal for help or protection from a husband in that respect in one world as the other. Help or no help, I do most emphatically propose to fight both worlds on this ground of absolute right, that a wife should never lose her right to her own person. I am voicing my torture from the abuse of a *spirit* husband. I recognise the tone of his voice. I am not mistaken.

IV.—A DOUBLE.

IT will be remembered that Mrs. Kingsford was much troubled during her stay in Paris by the persistent visits of the double of a Professor O., who had fallen in love with her. At first he appeared as a fascinating infant, but, after a time, the phantom developed a strong resemblance to Monsieur O., and its visits had become a regular persecution.

Even while we were sitting together it would, though impalpable to me, be visible, audible, and tangible to her as any real person. And she described it as no longer being wholly demon, but partially human, as if compounded of the two natures—the human part resembling her professor. Of the possibility, now familiar to the world, of the projection by a person of a palpable image of himself into the presence of another we were wholly ignorant, having never even heard of it. But that such was the fact was made certain by the professor's own conduct. For he never failed, on the day after each such apparition, to importune her to admit that she had seen him, saying, "Now, did you not see me last night? I am sure you saw me last night! Do confess; I want so much to know." And "I believe I am as clairvoyant as yourself. Try me. I will describe your room, and you will tell me if I am right." He was accurate on all points.

An unpleasant faculty truly. It was only after very great difficulty they were able to clear him out.

XVI.—DREAMS AND DREAMING.

SOME DREAM STORIES.

La Société Nouvelle for May offers to its readers a "Study of Hypnotism and of the Principal Phenomena it presents," from the point of view of "rational philosophy," we are told, not of medicine. The point of view of medicine is much easier to understand, and we should certainly recommend any one curious in the matter to tackle that first. The author, Agathon de Potiar, takes a great deal of trouble to describe the oscillations of matter and the rhythmical movements of inorganic life; he writes about the personal perception of existence, and thinks the fact established by the power of intelligent communication with other existing individuals; about free will and personal consciousness; and about temporary suspensions of will-power, which seems a very tedious fashion of approaching the subject of hypnotism.

Apropos, however, of sleep, "natural or physiological," whatever such a distinction may mean, he tells some dream stories which are instructive enough to be worth quoting.

THE TIME ELEMENT IN DREAMS.

He is illustrating the well-known point of the association of ideas, and of its existence even in dreams. We all know how the fact of touching the hot-water bottle may suggest a dream of walking over a volcano, or getting the clothes off may cause us to fancy ourselves a part of the Arctic Expedition.

The special illustrations which he quotes bear upon the facts of time in relation to dreaming. The stories are told by an author, a doctor, and a professor.

The author dreamt that, while reading in his lamp-lighted study, he heard the sound of footsteps in the court below. He looked out, but finding nothing wrong he read for another two hours. Then he was again disturbed by sounds in his library, and anxious as to the safety of some valuable papers, he softly and without a light entered the room, revolver in hand. He saw by moonlight that a masked burglar had entered through a broken pane of glass. He was about to fire when the robber caught sight of him, and shot him through the chest. He uttered a cry of pain, and awoke. What had really happened was, that his mattress had fallen and he with it. The noise of his fall suggested the pistol-shot, and in the moment he had imagined a scene of three hours' duration.

The doctor "went one better."

He dreamt that he was in an hotel in Paris, and that a murder had been committed in the room next his own. He feared that he might be suspected of the crime, and was meditating escape, when three policemen entered his room and arrested him. A period in prison, with clear perception of all its details followed, and he was led before the judge. Circumstantial evidence was against him, and in spite of his asseverations as to his identity and position, he was committed for trial, and returned to prison. Months passed, he heard that his terrified wife had committed suicide, and that his children had disappeared. His case came up at the next assizes. No witnesses appeard in his favour, and he was condemned to death. Later, he found himself on his way to the scaffold. He recognised the executioner, and several persons in the crowd, he received the ministrations of the priest, and finally was executed. The pain of the falling knife made him start, jump to his feet and he awoke.

The head of his bed had fallen, and his dream of the events of three months arose from a blow he had received on the back of his neck.

The professor was not going to be left out in the cold. He had done something better than dreaming; he had made some observations in the waking state.

He had been present in a railway accident, in which he alone was unhurt. But at the moment of shock, he had thought himself lost, and the whole scene of his past life unrolled itself before him. One knows the often-reported phenomenon—all his past actions, past acquaintances, old haunts—all were recalled.

The curious thing is that this phenomenon is not constant. I have often been told by persons rescued from drowning, that in their case nothing of the sort occurred. It would be instructive to know to what extent it depends upon conviction of the approach of death.

Another remark one feels tempted to make in regard to dreams suggested by association—such as the guillotine by the fall of the bed-post—is that there seems a queer sort of dislocation in the sequence of events. The sensation suggests the dream, and yet the dream comes first! The man is suspected, arrested, imprisoned, examined, returned to prison, tried, imprisoned again, and executed, ***and then*** feels the pain which is alleged to be the cause of the whole. Is one to suppose that the natural course of a dream already in progress, is diverted by the sensation, and that, in consequence, the story has a different termination; or that the imagination is so much quicker than sensation, that the whole story is created between the actual sensation and the perception of it, just as during a fire one has seen a wall fall down before hearing the crash?

There is still, one cannot but think, much to be learnt about dreams.

X.

EXPERIMENTAL DREAMING.

AN interesting series of experiments in dreams is briefly reported by Dr. J. Mourty-Vold, of Christiana, in the *Revue de l'Hypnotisme* for January, 1896. Professor Vold has carried on for six or seven years two main lines of inquiry; (1) as to the part played in dreams by the sense of touch (contact and temperature) and the muscular sense; (2) as to the relation existing between objects looked at before sleeping and subsequent dreams.

Professor Vold succeeded in collecting in Christiana groups of from ten to forty educated persons of both sexes, to whom he explained the experiments to be tried, without suggesting to them the results likely to follow. Passing over a number of precautions and preliminaries, it may suffice here to say that his volunteer dreamers went to bed either with a foot and ankle so bound as to keep the foot bent in the position of a person standing on tiptoe, or with several fingers tied together by a string, or with a tight glove on one hand, or subject to some similar "persistent stimulus." This persistent stimulant tended to represent itself in dreams with more or less exactness, probably corresponding to a lighter or deeper degree of sleep.

Thus (1) the subject may dream that he is standing on tiptoe, *i.e.*, that his foot is curved, as in fact it is.

Or (2) he may dream that he is dancing; thus interpreting the sensation of a curved foot in a way corresponding to frequent experience. Or again (3) he may dream that he sees some one else with curved foot—thus showing a slight disaggregation of personality.

Or finally—omitting some intermediate grades—he may dream of abstract ideas related in some way to the position of the member. If, say, three fingers are tied, he may dream of the number three, or six, or nine. This form of dream, by the way, reminds us of Binet's cases where an anæsthetic patient, if pricked three times, *feels* nothing, but has a hallucinatory vision of three black points. A symbolising process has gone on, while the sensory brain-centres were too torpid to give their message in any more direct way.

Professor Vold's second line of experiments—upon the effect of colours seen before sleeping—has also yielded some interesting results. Colours looked at intently just before closing the eyes tend to reproduce themselves in dream, or to reproduce their complementary colours. We have here an interesting intermediate point between true after-images and memory-images. Compare Mr. Bakewell's experiments, *Proceedings*, Vol. VIII., p. 450, where, after gazing at an object before the final closure of eyes, he saw what appeared to him to be a positive after-image of that object on opening his eyes for a moment upon a plain white ceiling in the morning.

The experiments thus briefly summarised form only a small proportion of the observations which might be made. Just as special positions sometimes produce dreams not reproducing but *symbolising* the position, so may certain organic disturbances generate dreams either plainly *symbolical*, or at any rate, by association *significant* of those disturbances.

Especially to be desired, says Mr. Myers, is the power of knowing that one is dreaming, and yet continuing to dream. Could this faculty, which sometimes crops up spontaneously for a few moments, be held fast and secured by practice, we should have an opportunity even better than is afforded by crystal visions of watching with one phase of our personality the play of another. "I am the doubter and the doubt"—as Emerson has it—"And I the hymn the Brahmin sings." One would be at once the dreamer and the dream, and the reporter thereof for the Society of Psychical Research.

YET ANOTHER THEORY OF DREAMS.

THE FITFUL REVIVAL OF INHERITED MEMORIES.

MRS. E. BISLAND, one of the brightest of American women journalists, contributes to the *North American Review* for June a very interesting essay on Dreams, and their mysteries. Her theory is that dreams are simply the revival of memories which we have inherited from ancestors in the remote past. Of this theory, as of almost any other that is put forward to account for the phenomena of Borderland, it is safe to say that even if there is anything in it, it is by no means adequate to account for all dreams. It is well, however, to let Mrs. Bisland speak for herself.

THE RAPIDITY OF DREAMING.

She says—

Dr. Friedrich Scholz, Director of the insane asylum at Bremen, in his recent volume upon "Sleep and Dreams," gives an example of this rapid effort of the brain to deal with the sensations felt by the sleeping body: "I dreamed of the Reign of Terror, saw scenes of blood and murder, appeared before the Revolutionary Tribunal, saw Robespierre, Marat, Fouquier-Tinville, all the personages of that time of horrors, argued with them, was finally after a number of occurrences condemned to death, was carried to the place of execution on a cart through enormous masses of people, ascended the scaffold, was bound by the executioner to the board. The knife fell, and I felt my head severed from my body. Thereupon I awoke and found that a loosened rod of the bed had fallen on my neck like the knife of the guillotine, and this had happened, my mother had assured me, at the very moment when I awoke."

A PROOF THAT IT IS MEMORY.

That the mind should, merely because of the body's sleep, be able to create a whole scene of a terrible drama with a rapidity impossible when all the functions are awake and active, is incredible. The only function of the brain capable of this lightning-like swiftness of vision is *memory*. To create requires a certain effort and consumes a certain period of time, but a scene once beheld, an adventure once experienced and vividly impressed upon the memory, can be recalled in its minutest detail in a lapse of time not reckonable by any of our methods.

INSTINCT AS INHERITED MEMORY.

When the words heredity or instinct are contemplated in their broad sense they mean no more than inherited memory.

Certain animals possess very distinctly these inherited memories. A young horse never before beyond the paddock and stables will fall into a very passion of fear when a serpent crosses his path, or when driven upon a ferry to cross deep swift water. He is entirely unfamiliar with the nature of the danger, but at some period one of his kind has sweated and throbbed in hideous peril, and the memory remains after the lapse of a hundred years. He, no more than ourselves, can recall all the surrounding circumstances of that peril, but the threatening aspect of a similar danger brings memory forward with a rush to use her stored warnings. When the migrating bird finds its way without difficulty, untaught and unaccompanied, to the South it has never seen, we call its guiding principle instinct—but what is the definition of the word instinct? No man can give it. It but removes the difficulty one more step backward. Call this instinct an inherited memory and the matter becomes clear at once. Such memories, it is plain, are more definite with the animals than with us; but so are many of their faculties, hearing, smell, and sight.

ANCESTRAL MEMORIES AS THE GHOSTS OF SLEEP.

Everyone has felt many times in his life a sense of familiarity with incidents that have had no place in his own experience, and has found it impossible to offer any explanation for the feeling.

If such experiences as these are not inherited memories, what are they?

With sleep, the will becomes dormant. Waking, it guards and governs; chooses what we shall do and be and think; stands sentinel over the mind and rejects all comers with which it is not familiar. Unless the thought comes from within the known borders of the body's own life, the will will have none of it. But overtaken by fatigue and sinking into slumber with the night, his domain is left fenceless and unpatrolled, for with the will goes his troop of watchmen, judgment, logic, deliberation, ethics; the memory, ungoverned, and uncontrolled, holds a feast of misrule. The barrier between past and present melts away; all his ancestors are merged into the individual; the events of the day are inextricably tangled with those of two centuries since, and this motley play of time is called a dream.

A man going back but to his great grandparents has already fourteen direct progenitors and is heir of such strange or striking episodes of their fourteen lives as were sufficiently deeply impressed upon their memories to be transmittable. This alone is enough, one would think, to provide all the nights with material for the queer kaleidoscopic jumbling of leavings, with which the nimble mind diverts itself while its sluggish comrade snores, turning over the leaves of its old picture-book alone in

the dark, but there is no reason to believe that there is a limit to these inheritances.

A SAMPLE DREAM.

One dreamer—a woman—was aware of standing in the dark, sword in hand (she seemed to be a man and the seeming was not strange to her), listening with furious pulses to a confusion of clashing blades and stamping of feet. Under the surface of passionate excitement the deeper sub-consciousness said: "All is lost! The conspiracy is a failure!" She was aware of a cool bravado which recognised the uselessness of attempting escape. The dice had been thrown—they had turned up wrong, that was all. Yet so vigorous and so courageous was the heart of this man that he was still buoyantly unafraid. There was a rush of bodies by him; the door swung back against him, crushing him to the wall, and a few moments later, under guard, he was passing through a long, low corridor of stone. The torches showed the ground arch above him, and, a cell being unlocked, for the first time he felt afraid. Inside was a big bear with a collar about its neck, and two villainous-faced mountebanks sat surlily upon the floor. The man was very much afraid at the thought of such companions, for his hands were tied and he had no sword—yet he reasoned jovially with his guards, not wishing to show his real terror. After some protests his sword was returned to him and he stepped inside, again cheerfully confident. The door clanged to behind him, and the dream faded. All the conditions of the dream, the change of sex, the strange clothes and faces, the arched corridor, the men with the bear, seemed to the senses of the sleeping woman perfectly natural. They were quite commonplace, and of course.

LIMITATIONS OF DREAMS.

For the most part, however, her dreams are the fantastic hodge-podge common to dreamers, such as might result from the unsorted, unclassified memories of a thousand persons flung down in a heap together and grasped without choice. One curious fact she has noted is that though she is a wide and omnivorous reader, she has never had a dream or impression in sleep which might not have been part of the experience of some one of European or American ancestry. She is an ardent reader of travel and adventure, but never has she imagined herself in Africa, nor have the landscapes of her dreams been other than European or American.

Mr. Howells, in "True I Talk of Dreams," added confirmation on this point by saying that he had never been able to discover a dreamer who had seen in his dreams a dragon or any such beast of impossible proportions.

DRUGS AS REVIVERS OF OLDEST MEMORIES.

It suggests itself—*en passant*—that dragons and other such "fearful wild fowl" are not uncommon in the cataclysmic visions of delirium, but perhaps the potency of fever, of drugs, of alcohol, or of mania may open up deeds of memory, of primordial memory, that are closed to the milder magic of sleep. The subtle poison in the grape may gnaw through the walls of Time and give the memory sight of those terrible days when we wallowed—nameless shapes—in the primæval slime. Who knows whether Alexander the Great, crowning himself with the gold of Bedlam's straws, may not be only forgetful of the years that gape between him and his kingly Macedonian ancestor. Ah, Horatio! does your philosophy plumb all the mysteries of life and of heredity?

IS THIS A FACT?

Another interesting fact, in this connection, elicited by extensive and persistent inquiry, is that those who come of a class who have led narrow and uneventful lives for generations dream but little, and that dully and without much sensation; while the children of adventurous and travelled ancestors—men and women whose passions have been profoundly stirred—have their nights filled with the movement "of old forgotten far-off things and battles long ago."

If a dream is a memory, then the stories of their momentary duration are easily credible.

A PREMONITORY DREAM.

THE *Bradford Observer* for June 6th records a notable incident of a dream, twice repeated, foreshadowing the death of a relative. The story is as follows:—

The sudden death of Stephen Best (44), of Low Moor, formerly a warehouseman in Bradford, was attended by a coincidence of a most remarkable character. The deceased had a niece, Mrs. Coates, who lived at Leeds, and it transpired that a few days ago she dreamed that her uncle was dead. The impression became so intense that she wrote to her relations at Low Moor to ascertain if it had any foundation in fact. A letter containing the assurance that all were well was despatched in reply, but failed to produce a satisfactory effect: in fact, Mrs. Coates's apparently unaccountable anxiety grew still more distressing. Shortly afterwards she telegraphed a further inquiry, and was again told that there was not the slightest cause for concern. As her conviction that Mr. Best was actually dead remained unshaken, Mrs. Coates persuaded her sister, Miss Hilton, to undertake the journey to Low Moor and make a personal inquiry. Immediately after she had arrived at her mother's house a boy brought information that Best had dropped down dead in the street.

XVII.—MISCELLANEOUS.

FATE OR COINCIDENCE?

[The following story is sent by a correspondent whose *bona fides* we have no reason to doubt. It is, of course, susceptible of a perfectly normal explanation, it being quite conceivable that the hero might be so unfortunate as to know two widows who had a spite against him; others besides Sam Weller having had reason to misdoubt such "parties." The writer, however, seems strongly impressed by the supernormal nature of the persistent fate, and writes: "My mother, who believed from the first in the guilt of the soldier, Strong, watched with interest even to the evident fulfilment of results, the career of the doomed man." The names, and the number of the regiment, are of course disguised.—X.]

WHILST many of even the deepest mysteries in life's affairs have eventually become unravelled, others there are of the enigmas of existence which, in all probability, will remain unrevealed until the secrets of both earth and sea are made plain.

Included in such incomprehensible incidents as have arisen in the wide world's affairs were the scenes surrounding, and also following, a startling event which took place nearly half-a-century ago, on board a vessel voyaging to Western Australia.

The ship, *Mary Blaine*, which left England for Swan River in 1851, had on board such a mixed company of souls as cabin passengers, a company of soldiers of the 110th Regiment, some few emigrants, and a party of convicts, the latter for incarceration in the great prison at Fremantle, which, in consequence of the barbarously severe sentences that were often inflicted in those days, was kept well filled with men bearing the felon's brand.

Included in the list of passengers on board the ship in question was a young widow, who lost her husband only a few weeks before she set sail for her new home in the western colony of the great island continent, and who had been recently doubly bereaved, the death of her mother having taken place at almost the time when the afflicted young lady's husband had passed away. As a memento the dying parent left to her devoted daughter a valuable diamond ring, and such a treasured object of affection had been shown to many of the passengers with a pardonable pride.

It transpired one day during the voyage that a window in one of the lower cabins required to be mended, and a soldier, named Martin, contended that he could do the work, provided that something was found him to enable him to cut the piece of glass which had been obtained to effect the repair.

There being nothing of the kind on board in the form of a glazier's diamond, and the opinion being expressed by the man that he could manage to cut the glass by means of the brilliant which studded the widow's ring, the lady at once generously offered to grant the loan of the treasured gem. This having been accepted, the soldier took the ring to a part of the ship below deck where the materials to repair the window were laid. Scarcely, however, had Martin left the place, having laid the borrowed diamond down for a moment, before, to his consternation, the ring was missing. Nor, to make the loss of the precious article all the more mysterious, could the man remember any one having gone near the spot where the glittering gem was momentarily placed, except a comrade, named Strong, who had hastily passed through the cabin; and, as was probable, he (Strong) was unaware of the presence of the ring.

In a very brief time there was quite a hue and cry throughout the ship respecting the lost article, but though the vessel was searched everywhere in which it was believed it possible to be found, not a trace of it was discovered, to not only the grief of the deeply distressed owner, but to the great regret of all on board generally.

But the sorrow-stricken widow had strong suspicions on the matter, and they fell upon Strong, who, however, protested his innocence. But the accuser was obdurate, and, passionately pointing to the man whom she believed to be guilty, cried, "You may declare that you have not stolen the ring, but you have it, and, remember my words, it will do you no good, and you'll yet come to an untimely end."

But, notwithstanding, Strong maintained that he was guiltless, and soon afterwards the ship reaching her destination, the incident attracted but little attention. There were, however, some few at least of the accused man's comrades who expressed themselves as resolved to watch the future lot in life of their comrade, to see if any untimely fate befell him.

Year after year went by, however, but nothing of detriment appeared to happen to Strong, and at the end of a decade, or so, the man upon whose head had been brought down the widow's malediction, returned to England, shortly afterwards being discharged from the army.

Another ten years passed, and yet still another like turn of annual time, but yet nothing appeared to have been heard of Strong meeting with the untimely end so long ago foretold against him.

But there was soon to be something startling arise, and the form in which it took shape could hardly do other than point to, in all probability, one actor at least in the lost ring incident on board the Australian clipper more than thirty years ago, being concerned therein.

One morning in 1882 a paragraph appeared in a daily paper, and which ran as follows:—

"MYSTERIOUS DEATH OF AN OLD MAN.—At an inquest which was held yesterday at Lea, near Clapton, a witness deposed that on the preceding evening he was passing over the bridge, crossing the Lea, when he noticed a man, in years, whom he believed to be the deceased, and an elderly female, the latter dressed as a widow, in loud altercation. He had only left the spot a few yards when he heard a loud cry, followed by a splash, as if some one had fallen into the water. He, the witness, at once ran to the spot, and saw the woman fast hurrying away; but he did not follow her, his first thought being to, if possible, rescue the man, who had evidently been pushed into the water. The body of the unfortunate victim to what was evidently a crime was soon recovered, but life was found to be extinct, and the body lies awaiting identification. It would seem, however, that there is but little doubt as to who the deceased was, for inside the coat which he had been wearing the police found a soldier's pocket ledger, the description in which tallied with the deceased, and it bore the name of Private Strong, of the 110th, who, it appears, was discharged from the army in 1861, a portion of his time previous being spent on service in

Western Australia. Of the woman, the authoress of an undoubted crime, nothing further appears to be known, for she evidently escaped in the darkness which prevailed when the old soldier met with his sad fate."

And so Strong at length, though more than thirty years after being doomed on board ship, came, as it would appear, to "an untimely end."

But who was the woman, dressed as a widow? That will, in all probability, remain as great a mystery as the loss of the ring.

J. F. FASHAM.

MR. JACOB, OF SIMLA.

I HAVE received several communications concerning the autobiography published in the last number of BORDERLAND, of a pupil of Lord Lytton's. Most of these merely confine themselves to expressing their disbelief in the authenticity of the narrative told by our contributor. I have, however, received one letter, which is more valuable than those summary expressions. It will be remembered that one of the most remarkable sections of our contributor's reminiscences related to his experiences with Mr. Jacob, of Simla. Now, it so happens that Mr. Jacob, of Simla, is a well-known personage, who is by no means inaccessible. To him, therefore, our correspondent repaired with a copy of our contributor's statements. Mr. Jacob has promised to return the article carefully annotated, *i.e.*, he will write on the margin his version of the facts, which were vouched for by our contributor. That there is a discrepancy between what Mr. Jacob remembers that he did, and what our contributor remembers that he saw him do, is not very surprising. The important fact is that Mr. Jacob remembers perfectly the occasion described. He confirms the fact that *he did upon that occasion meet the gentleman who wrote the article, and that the narrative as to what passed on that occasion is substantially right,* although in various points of detail he thinks he could make corrections with advantage.

When my correspondent called upon Mr. Jacob he found him busy disposing of his effect, in order that he might wind up his business in Simla and depart to China.

On reading the report printed in BORDERLAND, Mr. Jacob said that there was a certain amount of truth in the story. Mr. Jacob gave his own version as to what happened, and my correspondent thinks there can be little doubt that Jacob really believes in his own story. For instance, "Jacob said at once that it was perfectly true he had made a rod to bud and blossom even as Aaron's rod had done long ago, but that he denies that he took a stick from a guest. What he did was to take a prepared stick with which it is easy to work the apparent miracle; in fact, he asserted that I or any one else could do the trick as soon as we were shown how. Further, *he admitted the truth of the fact that he had thrust your contributor through with a naked sword,* but while he admitted it, he explained it away, for he said it was a mere trick, which was frequently performed by the natives. It is necessary to go through a certain preparatory process, which consists of pinching the flesh until the blood is driven away. When that is done, the only other precautions which it is necessary to take are first, to avoid any vital organs, and, secondly, to take care that no air enters the wound. When Mr. Jacob was questioned as to the walking upon the water, he took an entirely different tone. 'Ah,' he said, 'I cannot do that now.' He said the pond was not in his own garden, but at a place about 7 miles away, with which I am familiar. The water at the time was about 18 inches deep; it is now dried up. Mr. Jacob explained how it was that he did then what he could no longer do now. He said, 'I did not walk on the water, as the article says, although I appeared to do so, but I was supported in the air by my friend, who was invisible to the others. He then went on to explain that his friend was a gentleman who died 150 years ago, and had been kind enough to act as his guardian through life. He was introduced to him when a boy, shortly after his joining the sect by his grand-uncle, who, at that time, was over ninety years old. The reason why he was no longer able to reproduce this srtiking phenomenon, was owing to the fact that four months ago, he had been deserted by his spirit guardian.

At this point my correspondent breaks off. I hope, however, that before the next number of BORDERLAND is issued to have Mr. Jacob's annotations, but even now it is evident that there was more truth in my Munchausen than most of my readers were disposed to admit.

MAGIC AND TORTURE.

MANY readers of the extraordinary narrative of Lord Lytton's pupil in last number of BORDERLAND, dismissed them as a mere romance states. But one part of his story, at least, has been capped by the description of the rites of the Aïssaoui, which an anonymous writer contributed to *Lucifer* of April. The writer, who signs himself M. C. B., thus describes a visit paid by him to the religious ceremonies of the Aïssaoui one Friday in Kerouan. Accompanied by a native guide named Mohammed, M. C. B. made his way to the scene of the display, and was received by the Mokaddam, or head of the order.

He was a most striking person in appearance, with an intensely sad face and the most peculiar hands I have ever touched—they made me shudder.

Gravely conducting us to a small daïs facing the outer court, he invited us to be seated with him. In a line in front were the musicians, and a fire in a brazier. Several people strolled in with no apparent object, and seemed, like ourselves, to have nothing particular to do; most of them came up to the Mokaddam, who touched them on the forehead—from which we concluded that hypnotism played a part in the proceedings—so casually that we scarcely noticed it being done. Five or six linked arms swayed quietly to and fro, but rapidly the line filled up, and soon a long row were rocking with rapidly-increasing excitement, and the "ha, ha, ho, ho," of the howling dervishes, the wild music, and the frantic swaying of the men advised us that the service had begun, and we became aware that the place was full of people.

Suddenly a man flung out of the line, threw off his clothing, shook down his lock of hair, uttering frantic howls, and looking as though seized with an epileptic fit. Then he sank on the ground in silence, but with the most awful expression of maniacal fury, and slid along in snake fashion, the body writhing in an indescribable movement, neither hands nor feet seeming to help the progression. The movement was hideously fascinating, and when, on reaching the Mokaddam, the head with its awful, evil face was lifted, it seemed like nothing human. To recall the expression of horror and despair in its distorted features gives even now an unpleasant shock. With the face but a few inches from me I took an iron nail from the Mokaddam, as he offered it for examination. It was three or four inches long and thick in proportion. Looking at it carefully, I handed it back, wondering what was its peculiarity. It had scarcely left my fingers when it was put into the mouth of the face at my knee, the lithe hand of the chief had stroked the throat and the dainty morsel had passed on for digestion. In

rapid succession five more of the succulent tit-bits followed. The meal ended, the creature writhed away and was lost in the shadows beyond, where, we were told, the wailing attendants took the worshippers off to the cells in the building.

By this time the worshippers had multiplied, and the place was full of what appeared to us tortured humanity. Many had passed the howling stage, and were variously employed in showing their devotion, as there seemed to be a considerable number eating cactus spines, gouging out their eyes with broken glass, applying red-hot irons to their flesh, and doing other actions of a similar nature.

While endeavouring to take note of all the principal proceedings, I followed attentively the movements of those in our immediate vicinity. One devotee was laboriously occupied in forcing a long stake through his body by leaning on one end and pressing the other on the ground. The squashing sound of the yielding flesh as the stake was forced through was sickening, and as the man was only two or three feet from me it was clearly distinguishable above the din of drums and howls. Another held two stakes against his body which an assistant with a heavy mallet drove through with hearty goodwill.

Hurriedly bidding adieu to the chief we got outside, our guide hoping we would return to the interesting finish, when the pleasant meeting would conclude with the introduction of a live sheep, which would be torn in pieces and eaten on the spot by the surviving members of this remarkable religious community.

DIVINATION FROM A SHEEP'S SHOULDER-BONE.

AMONG the many arts of divination known at the present day, I do not think the art of divining with the shoulder-bone of a sheep has ever been described in the pages of your interesting magazine. And as this knowledge or gift was prevalent in our great-grandfather's time, and seems now to be quite obsolete, perhaps the following story may be of some interest to your readers.

It will be as well to explain that the sheep's shoulder-bone was thoroughly boiled and all the flesh removed, without touching the bone with a knife, or any other instrument, for if a knife were used in removing the flesh of the bone, it was entirely spoiled for the purpose. The bone was to be quite clean and free of flesh, which was done by the teeth of the person who was bent upon seeing what the bone could reveal to him of the future.

It is now many years ago that there happened to be a wedding in the parish of Appin, in the county of Argyllshire. This wedding was held in one of the large farmhouses of the country. At that time it was the custom of the place that all the guests of the bridegroom assembled in his house, while the bride's friends went to her father's house where the wedding was held, and from whence they all went to the clergyman to get married, whenever the bridegroom and his party arrived at her parents' house, returning after being married to the same house, where the wedding festivities would be kept up with great spirit till the morning. At this marriage there was an old man who preferred to remain in the house rather than accompany the party, when the others went to the clergyman's house to see the ceremony.

The women in the house were busy preparing for the feast, and one of them gave the old man a shoulder-bone to pick, saying, "Here, try what you can make out of that." Presently one woman asked him what he was seeing in the bone? He replied, "I see one of the wedding-party has fainted unnoticed, and is lying by the roadside." "Oh, my husband! my husband!" one of the women wailed.

"Calm yourself," the old man replied, "it is not a man but a woman that has fainted; besides," he added, "I see she is one of the of the other party—the bridegroom's party."

When they arrived at the house they were eagerly questioned if they were all there. And before any one else replied, the old man stepped forward and said, "No, you have left a maiden who has fainted by the roadside. Send her help quickly, for the evening is cold, and she may not survive it unless some aid is sent her immediately."

For a few minutes there was searching and questioning among them until they found out who was missing. Her partner, seeing she was not along with a friend, told how she had expressed a desire to speak to one of her friends, and had dropped behind to do so. He thought she had walked on behind him, until they reached the house, but hearing some one was lost, found out that the girl's friend had not seen her since they left the manse.

A number of men were quickly despatched, with a door for a stretcher, having blankets and some refreshments in a bottle. They walked on for fully a mile or more, when they were startled to hear a faint moan a short distance off the road. They found the maiden lying unconscious, moaning faintly. She was quickly placed upon the door, covered well with the blankets, and some of the contents of the bottle forced in between her lips, but without making much effect upon her. By this time it was blowing at a terrific rate, with the snow falling thickly so their progress was much impeded. It was several hours before they were able to reach the house with their burden.

The maiden was quickly put to bed, and hot pans placed about her body and limbs, as she was quite cold all over, and only semi-conscious. The maiden continued in a very weak condition, refusing both food and drink; and before the morning dawned she died.

WEST AFRICAN SPOOKLAND.

BY MISS KINGSLEY.

MISS MARY KINGSLEY contributes to the *Cornhill Magazine* for July an extremely interesting article, entitled "Black Ghosts." Miss Kingsley is one of the few travellers who possess the sacred gift of sympathy, which enables them to understand and appreciate the superstitions and beliefs of the savages amid whom they travel. In her paper on "Black Ghosts," she describes the extraordinary beliefs which prevail among the blacks of the West Coast of Africa on the subject of the soul. Extraordinary though it may appear, there is some reason to believe that these ignorant savages are nearer the true belief as to the fourfold character of the soul than are those who believe that there is only one entity, which may be called the mind or the soul, which inhabits the body. In view of the phenomena of the Double, and the evidence which is accumulating as to the subconsciousness of man, Miss Kingsley's friends may feel themselves to some extent justified, in attributing as they do four souls to every human being. It must be admitted that their definition of these souls is rather odd, but we must not expect everything from West African negroes. The soul of man is thus divided by them into four.

1. The soul that survives. 2. The bush soul. 3. The dream soul. 4. The shadow on the path.

THE BUSH SOUL.

Of the soul which survives nothing need be said. It

is practically identical with what we regard as the soul of man. It is then that the distinctive peculiarity of the West African comes in and we have to deal with the other souls which are thus described :—

2. The bush soul. This is, I think, confined to negroes, and not possessed by Bantu. This soul is always in the form of an animal, never in that of a plant, and it is a wild animal in the forest. If a man sickens it is because his bush soul is angry at being neglected, and a witch doctor is called in, who diagnoses the case, and advises the administration of some kind of sedative, in the shape of an offering, to his bush soul.

Fantastic as this theory may be, Miss Kingsley declares that the belief in the existence of the bush soul is largely answerable for

the respect in which the old people were held among the Calabar tribes; for, however wicked their record may have been, their longevity demonstrates the possession of a powerful bush soul whom it would be unwise to offend. When the man dies, the animal of the soul "can no longer find a good place," and goes mad, rushing wildly to and fro; if it sees a fire it rushes into it.

THE DREAM SOUL.

3. The dream soul. This is undoubtedly the greatest nuisance a man possesses. It seems an utter idiot, and, as soon as you go to sleep, off it ganders, playing with other souls, making dreams. While it is away you are exposed to three dangers: first, it may get caught by a witch, who sets a trap for it, usually a pot half full of some stuff attractive to the dream soul, with a knife or hook of iron concealed in it which the soul gets caught on, but I have seen soul traps made of string, &c.; anyhow, when the soul is caught it is tied up, usually over the canoe fire, which withers it up, and its original owner is out of his mind, or, I should perhaps say, his mind's out of him, until medical advice restores the truant.

THE SHADOW ON THE PATH.

4. The shadow on the path. This is a soul, because it is your own property. "No man can cast the same shadow as his brother," says the West African proverb; and as it is intangible, of course it is a soul. It has other forms of existence besides being a shadow. It is your photographic image, and you can lose it by being measured with a tape, or piece of string, for it goes into the string, and when that rots, it rots. It is, however, not so tiresome to look after as your other three souls, because it is less easily detached from you, and gets refreshed every night by the darkness, which a Bakele once told me was the shadow of the Great God.

Miss Kingsley's article is not less interesting for the information which it gives as to the belief of the West Africans as to what happens to the soul after death. Compared with the difficulty of getting rid of the body, the disposal of the soul is a much more arduous task.

The soul does not leave its old haunts until it is buried in a suitable and proper manner, no matter how long a time may elapse before the ceremony is carried out by the relations. Frequently a long time, may be a year or more, elapses, before—for various financial and social reasons—this can be done.

A DESCRIPTION OF THE NEXT WORLD.

The other world of the West African is called Srahmandazi. Miss Kingsley says :—

If you look in the atlas you will see to the east of Accra the Volta river down. Well, a good way up, and on the eastern bank, lies the entrance to Srahmandazi, and when the sun sets on this world it rises on Srahmandazi. There is everything there that there is in the world: men, women, children, animals, trees, plants, insects, reptiles, fish, houses, markets, towns, &c., but—and this is a 'but' that refers, I fear, to all of the spirit-worlds of we poor human beings, when it comes to the final test—a day in this world of ours is worth a whole year over there, for, after all, these are only the shadows of things, their souls, in this spirit world, and in the African underworld, as in the Christian heaven, there is no marriage. The African, however, thinks this evil can be provided against by taking a supply of wives with him; hence arises his killing of wives, sometimes wrongly called sacrificing at funerals. A man takes the same rank there, if he has been properly buried, that he has had in this world, but the state of health he arrives in varies much. You see, each soul has a certain definite earthly existence allotted to it. Say, for example, a soul has thirty years' existence in a body on earth, and its body gets killed off at twenty-five years, the remaining five years it has to spend knocking about its old haunts, homes, and wives. In this state it is a public curse, and is called a "sisa." It will cause sickness, it will throw stones, it will rip off the thatch from roofs, and it will play what Mr. Kipling calls "the cat and banjo" with husband Number 2 in all directions; all because, not having reached its allotted span, it has not been able to learn its way down the dark and difficult road to Srahmandazi, a knowledge that grows on a soul gradually. A troublesome sisa can, by skilful witch doctors, be sent off before its time is up. In such a case, on its arrival in Srahmandazi, it is feeble from the difficulties and damages it has sustained during its journey.

PESTILENCE: A DIVINE SUBPŒNA.

The most curious of all Miss Kingsley's stories is her account of the belief that pestilence is a kind of subpœna served by the invisible powers to persons who are wanted as witnesses in disputes in the other world. This is her account of it :—

When there is an outbreak of sickness in a Fantee village, and several inhabitants die off, the opinion is held that there is a big palaver down below, and that the ghosts have sent up for witnesses, subpœnaed them as it were. The medicine men, or priests, are called in to find out what particular earthly grievance can be the subject of this ghostly case. When they have ascertained this, they take the evidence, on commission as it were, of everyone who knows anything about the case in the town, and then transmit the information to the court sitting in Srahmandazi, thereby saving the witnesses from the inconvenience of a personal journey thither.

A GHOSTLY SPEAR.

The West African believes not only in the ghosts of the living, the ghosts of the dead, but also in the ghosts of inanimate things. Miss Kingsley says :—

The ghosts of what we Europeans call inanimate things also cause inconvenience, and like most things, living or dead, in West Africa, they cause delay. I and my black companions had once to sit down and wait two and a-half hours at a place on a fairly open forest path, because across it, in front of us, about that time in the afternoon, the ghost of a spear flew, and a touch from it was necessarily fatal.

There is a fascination about the notion of that ghostly spear. Miss Kingsley concludes her interesting article by remarking that—

the African idea of the continuity of the individualism of the soul is the same as our own.

"Eternal form shall still divide
The Eternal Soul from all beside,
And I shall know him when we meet."

XVIII.—SOME BOOKS ABOUT BORDERLAND.

"A SCIENTIFIC DEMONSTRATION OF A FUTURE LIFE."*

MR. HUDSON'S remarkable book, which I reviewed at some length in the first number of BORDERLAND, taught us to regard him as the High Priest of Telepathy. By telepathy he swears, and by telepathy alone. His devotion is as absolute as Mohammed's. There is no God but God, and Mohammed is his prophet. There is no solution of all psychic phenomena but telepathy, and Thomson Jay Hudson is its prophet. If we would be assured of a future life we must obtain assurance by way of telepathy, or not at all. For we must slay all our other deities before the shrine of this new Monotheism.

Mr. Hudson is ingenious, not to say sophistical. He is courageous and audacious. For down-thump assertions and calm ignoring of difficulties, it would be hard to find his equal. When logic fails with him paradox succeeds, and he at least must be abundantly capable of entering into the feeling of the eminent Churchman when he pronounced the formula *Credo qura impossibile*. His new book is very interesting, the facts convincing. But it is to be feared that it will fail to carry conviction to those who most need to be convinced. While, as for those who are convinced already, his method of demonstration will seem more destructive than constructive.

THE SOUL AS AN UNDEVELOPED NEGATIVE.

Before describing his scientific demonstration, let me say a word as to the conception which dominates Mr. Hudson. Imagine a photographic negative undeveloped, upon which every fact, word, and even thought, that occurs anywhere in the world can be indelibly impressed, awaiting development. That is the subconscious soul of man. It is in you, in me, in all of us. And on it is, or may be, printed everything that ever has been, and everything that is. We know nothing about these impressions, because the negative has not been developed. The developer is the medium, the psychic. When the psychic is brought alongside the negative, the invisible impressions become visible just as the invisible picture on the photographic plate becomes visible in the developing bath. For the majority of men there is no developer. They go through life carrying with them the negatives of the soul without ever knowing the treasury of all knowledge which is in their possession. Only to the favoured few who meet with a psychic, is the existence of these impressions on the negative revealed.

POSSESSED OF LATENT OMNISCIENCE.

Mr. Hudson may object that he has never claimed for every soul the possession of all knowledge. But a very little reflection will convince him that his argument practically comes to this. For even if we admit that each soul, negative only, receives indelible impressions from events, words, sounds, sights, and thoughts coming within range of its own faculties, he strongly asserts the ability of each of these soul negatives to impress every other, no matter what distance may divide them. There is only one barrier upon which he insists—the absurdest of all barriers, the pulling off the garment of the body—which he thinks prevents the printing upon any particular soul negative, or any number of soul negatives, a facsimile of the impressions on any other similar negative the whole world. But this difficulty he surmounts in an ingenious leap-frog fashion.

If A can telepath to B, then B can telepath to C what A had previously telepathed to him. Therefore, it is, according to Mr. Hudson, possible for each of us to be carrying round unconsciously on our soul negatives, exact copies of impressions produced on the mind of Melchizedek, printed not direct from the mind of Melchizedek, but from prints transmitted telepathically to the subconsciousness of generation after generation, until at last they enter the storehouse of one soul.

THE UNCONSCIOUS TO THE SUBCONSCIOUSNESS.

Of course, if we admit to the full the theory of unconscious telepathy from the unconscious subconsciousness of A to the unconscious subconsciousness of B to be by unconscious B re-transmitted to equally unconscious C, who before he dies passes it on to D, and so on until at last, when it reaches Z, the telepathic message is developed and read by a psychic, it is absolutely impossible to suggest any tests of spirit identity or spirit return which this telepathy in excelsis would not triumphantly overturn. But this theory of the omniscience of the subconscious soul, instead of establishing the future life, may demolish the very foundations. For what if this undeveloped negative, this subconscious soul, may be merely a fragment of the universal mirror, without separate individuality of its own, in which are reflected all things that are or that have been, and from which may stream the impulses and suggestions of one great common soul in which are pooled all the experiences of mankind?

This by way of preliminary criticisms of the conception which colours the whole of Mr. Hudson's writings.

NOW TO THE FUTURE LIFE.

Now, without further controversy, I will confine this review to a condensed statement of what Mr. Hudson thinks is a scientific demonstration of a future life. In his preface he tell us:—

> The object of this book is to outline a method of scientific inquiry concerning the powers, attributes, and destiny of the soul, and to specifically point out and classify a sufficient number of the well-authenticated facts of psychic science to demonstrate the fact of a future life for mankind.
>
> In demonstrating the fact of a future life, I have simply analysed the mental organisation of man, and shown that, from the very nature of his physical, intellectual, and psychical structure and organism, any other conclusion than that he is destined to a future life is logically and scientifically untenable.

Psychic phenomena furnish the only means by which science can solve the problems of the human soul.

> Enough of thoroughly verified facts have already accumulated to enable us to successfully apply the processes of induction to the solution of the problem of a future life. The facts of mesmerism; the facts of hypnotism, as developed by the scientific investigators of Europe and America; the vast array of scientifically verified facts presented in the reports of the London Society for Psychical Research, together with the rich store of facts presented in the phenomena of spiritism—constitute the material from which it is hoped to learn something not only of what man is, but of the fate to which he is destined.

* "A Scientific Demonstration of a Future Life." By Thomson Jay Hudson, author of "The Law of Psychic Phenomena." London: G. P. Putnam & Sons. 1896.

THE DUAL MIND OF MAN.

But is there a soul? Mr. Hudson replies that he can prove at least that there is a dual mind in man, and that one of these minds, which is not the conscious objective mind, is the soul. But has man a dual mind? To this question Mr. Hudson replies by asking another.

What demonstration, short of pulling the two minds out of a man with a pair of forceps, weighing them in a balance, and carving them with a scalpel, would be considered adequate proof of the actual existence of two minds in man?

He thinks that he has devised a sevenfold test which will satisfy the most exacting scientist. Here it is:—

1. It must be shown that man possesses attributes and powers independent of each other and irreconcilable with each other except by the hypothesis that he is endowed with two minds.

2. That each is capable of independent action while the other is in complete abeyance.

3. That each must possess powers and limitations not possessed by the other.

4. That each must, in the normal man, perform functions which the other is incapable of exercising.

5. That one mind must normally be subordinate to the other.

6. That there must be some evidence of the survival of one after the extinction of the other.

7. That each of the foregoing propositions must be demonstrated by an appeal to observable facts that are susceptible of no other rational interpretation.

I think it will be conceded by the most sceptical that if the foregoing propositions can be fairly established, it will constitute at least *prima facie* evidence of the existence of a soul in mankind.

HOW TO TELL T'OTHER FROM WHICH.

Mr. Hudson then sets forth nine points which differentiate the two minds of man. For convenience I will print them side by side.

THE SUBJECTIVE MIND.	THE OBJECTIVE MIND.
1. The subjective mind is constantly amenable to control by the power of suggestion. 2. It is incapable of independent reasoning by the processes of induction. 3. Its power to reason deductively from given premises to correct conclusions is practically perfect. 4. It is endowed with a perfect memory. 5. It is the seat of the emotions. 6. It possesses the power to move ponderable objects without physical contact. 7. It has the power to communicate and receive intelligence otherwise than through the recognized channels of the senses. 8. Its activity and power are inversely proportionate to the vigor and healthfulness of the physical organism. 9. It is endowed with the facu'ties of instinct and intuition, and, under certain conditions, with the power of intuitive cognition or perception of the laws of Nature.	The objective mind (1) is manifestly not controllable by the power of suggestion in the sense in which the subjective mind is so controlled,—that is, against reason, experience, and the evidence of the senses; 2. It is capable of inductive reasoning; 3. Its power of deductive reasoning is by no means perfect, nor does it approach perfection; 4. Its memory, in its best state, is very defective, and, comparatively speaking, amounts to nothing more than an uncertain, evanescent ability to recall a few of the more prominent ideas and impressions which it has once experienced; 5. It is absolutely destitute of emotion; 6. It cannot exercise the slightest kinetic force beyond the range of physical contact; 7. It is destitute of any power remotely akin to telepathy; 8. The essential prerequisite to the successful exercise of its highest powers and functions is a perfectly sound, healthy, normal physical organism; 9. It is endowed with no power which is remotely akin to instinct or intuition.

Now, says Mr. Hudson, were ever two individuals more violently contrasted than these two minds of each individual?

The facts of cerebral anatomy, physiology, and experimental surgery, all conspire to demonstrate the same truth.

THE ARGUMENT FROM UNUSED FUNCTIONS.

Now, says Mr. Hudson, recapitulating the steps of his argument—

We have three fundamental propositions to start with, each of which is either self-evident or is demonstrable by reference to the facts of experimental psychology, cerebral anatomy, or experimental surgery. They are:—

1. Man has a dual mind.

2. Each of the two minds has powers, functions, and limitations which clearly differentiate it from the other.

3. Each power, function, and limitation necessarily has its use, function, or object.

The first and second of these propositions have been clearly demonstrated by the facts of experimental psychology, cerebral anatomy, and experimental surgery. The third is axiomatic.

I will now add a fourth proposition which will complete the chain of logical premises necessary to a complete demonstration of a future life for mankind. It is this:—

4. There is no power, faculty, function, or limitation of the subjective mind, which is peculiar to itself and which clearly differentiates it from the objective mind, that has any normal use or function in a purely physical existence.

No one will deny that, if this proposition can be substantiated, the conclusion that man is heir to a future life is irresistible; for if every faculty has its use, and the subjective mind has faculties that are of no use in a physical life, it follows that those faculties pertain to a life or existence untrammelled by physical limitations. This conclusion is as scientifically correct as it would be to predicate the capacity to navigate the air of an animal with wings.

THE SUBJECTIVE MIND SURVIVES.

After having briefly discussed the reasoning powers of the two minds, Mr. Hudson pauses to take his bearings and find where he stands at this stage of the argument.

We have located and found a use for every reasoning or intuitional faculty of the two minds save one. We have found:—

1. That the faculty of induction belongs exclusively to the objective mind, and hence pertains exclusively to earthly life.

2. That the faculty of intuitional perception belongs exclusively to the subjective mind.

3. That this faculty of intuitional perception performs no normal function in earthly life, as is clearly shown by reference to the facts,—

a. That we catch only occasional glimpses of that faculty in the subjective mind, and know with certainty of its existence only by and through abnormal means and the most intensely abnormal conditions of the objective mind and of the body.

b. That, owing to the law of suggestion, no conclusions arrived at by alleged intuitional processes can be relied upon in this life unless they are verified by objective methods of investigation.

c. That the labour incident to verification is at least equivalent to that of making an original investigation of the subject-matter.

d. It is, therefore, not only abnormal, but superfluous and worse than useless on the physical plane.

The conclusion seems irresistible that at least the purely intellectual part of the subjective entity belongs exclusively to a future existence.

THE SURVIVAL OF PERSONALITY.

Supposing all this be granted, what proof is there here of the persistence of individuality on the other side of the grave? His answer to this is as follows:—

1. The essential prerequisites to the retention of personality are (*a*) Consciousness; (*b*) Memory; (*c*) Will.

2. The soul has a perfect memory, which performs no normal function in this life, and is superfluous in a future life, considered merely as an aid to intellectual work, in view of its power of intuitional perception.

3. Corollary: Its ability to remember the facts of its experience can have no use or object other than that of the retention of its own personality and the recognition of other personalities.

4. Since memory presupposes consciousness, the latter must be presumed to be as perfect as the former.

5. Will constitutes the initial motive power of the human mind and soul.

6. Will has its biological origin in desire; and *egoism*, the strongest of human emotions, is the desire of the soul to retain its personality—to be saved from annihilation.

7. Corollary: The soul possesses all the mental powers necessary for the retention of its personality and for the maintenance of an existence independently of the body.

Add to this that it possesses the kinetic energy which can move furniture, and we have, Mr. Hudson declares, the completed chain of evidence that is necessary to prove that the soul possesses the power and potency of a self-existent entity.

IS TELEPATHY NORMAL?

Telepathy is a power belonging exclusively to the subjective mind, and one important "fact" is that it performs no normal function in this life. Only under abnormal conditions of the body and mind is the phenomenon observable. Unfortunately for Mr. Hudson's argument this is simply not true. On this we can speak of our own knowledge. Both Miss X. and myself have frequently noted that our telepathic capacity is never so good as when we are strictly normal, healthy, and we both, in absolute opposition to Mr. Hudson's assertions, have repeatedly found telepathy very useful in earthly life.

DO PSYCHICS ALL GO WRONG?

This also brings me to another point where Mr. Hudson has gone wrong. Of course, if all intense mental activity is a proof of a diseased mind, as my friend, Professor Glogoul, in his genial fashion, is wont to declare, I will not deny that psychics may be diseased. But otherwise, it is a preposterous exaggeration to regard psychism or the exercise of psychic gifts as a cause of insanity, immorality, vice, and crime. Music and typewriting, I note, are equally buckled with the practice of automatic writing and crystal gazing, as calculated to give this devil-God of a soul of ours, with its undeveloped negative prints of all knowledge, its perfect memory, its unswerving power of deduction, it piercing intuition, and its illimitable sea of emotion, too much control of our earthly life.

Mr. Hudson, in his desire to strengthen his argument for a future life, wishes to sterilize certain functions in this world in order that he may be able to point to them as dumb prophets of the life which is to come. It is really unnecessary.

Q. E. D?

Here, however, is Mr. Hudson's own summing up of his argument:—

Every faculty of the human mind has a normal function to perform either in this life or in a future life.

Some faculties of the human mind perform no normal functions in this life.

Therefore, *Some faculties of the human mind are destined to perform their functions in a future life.*

No scientist will for a moment question the soundness of the major premise of the above syllogism. It is self-evident—axiomatic.

No one who is at all familiar with the results of modern scientific research in the field of psychic phenomena will for a moment gainsay the minor premise. The one faculty of telepathy alone is demonstrative of the soundness of that proposition, to say nothing of the faculty of intuitive perception, &c.

The major and minor premises being each demonstrably true, the soundness of the conclusion that man is destined to inherit a future life is self-evident.

So far, Mr. Hudson. I only wish to add one word. If the soul, with its consciousness, memory, and will, and its intense affection, continues to persist in existence after the body drops into the grave, what can we think of this persistent surviving entity, with all its memory and affection intact, if it does not endeavour to communicate with those whom it left behind? And how does Mr. Hudson think his own soul, if it came back, would like to find his friend encased in the impenetrable armour of his theory of telepathy, from the unconscious to the subconscious, plus also suggestion?

DEVIL WORSHIP IN FRANCE.*

FOR a year or two past there has been a great deal of talk concerning the worship of Satan, which a certain class of writers declare has been extensively practised in modern France. Mr. Waite in this volume of three hundred pages, subjects the evidence that is adduced to prove the existence of this worship of Satan to a crucial examination. M. Papus has preceded him in his brochure "Le Diable et l'Occultisme"; but there is ample room for the careful and destructive analysis which we have in the volume before us. M. Huysman and M. Jules Bois have done much to familiarise the public with the alleged diabolism of Paris, and there appears to be a sufficient body of fact in the shape of a robbery of consecrated hosts in French churches, to justify the belief that magical practices based on sacrilege have in reality some existence in France to-day. I do not gather from the perusal of Mr. Waite's interesting volume that he seriously denies the practice of black magic with its attendant rites of profanity and obscenity, but what he sets himself to do is to demolish the elaborate attempt that has been made by various writers, of whom the most extraordinary is Dr. Bataille, and the most mysterious Diana Vaughan, for the purpose of proving that the worship of the devil is closely connected with the practice of Freemasonry, and that the whole diabolical religion, in which Satan occupies the place of God, was organized by Mazzini, of all men in the world, in co-operation with Albert Pike, and is now flourishing in various parts of the world, with lodges of its own of a so-called "Palladian Masonry." Mr. Waite has a very easy task in dealing with the authors upon whose testimony the popular belief in the existence of this Satanism Palladism rests. Whether it is Leo Taxil, Dr. Bataille, or Diana Vaughan, he has little difficulty in convicting them of gross inaccuracy whenever they condescend upon statements that can be tested. The mere statements of their allegations in many cases is sufficient to discredit them with any sane person. Dr. Bataille, who is the chief witness, deserves mention as probably the most colossal liar whom this century has produced.

* "Devil Worship in France; or, the Question of Lucifer." A record of things seen and heard in the secret societies according to the evidence of initiates. By Arthur Edward Waite. London: Redway.

and that is saying a great deal. Anything more absolutely fantastic than the statements which he makes, it would be impossible to imagine. Dr. Bataille seems to be a man of an unclean imagination, dominated by a desire to create a sensation, and to ingratiate himself with the Church of Rome. The revelations of Diana Vaughan are only one degree less fantastic than those of Dr. Bataille. The other witnesses are comparatively insignificant. M. De la Rive is one of the crew. Some idea may be gained as to his accuracy of statement when we read that "Miss Alice Booth, the daughter of General Booth, founder of the Salvation Army, is one of the foremost Palladists of England." To begin with, General Booth has not a daughter whose name is Alice, and it is simply inconceivable to any person who has known anything of the Booths, to imagine that one of that brood could possibly be devoted to the disgusting and loathsome practices imputed to the Palladists. Mr. Waite has done his work with much painstaking and great care. It is satisfactory to know as the result of such an examination that there is no truth in the ghastly superstructure of horror that has been reared by a perverted ingenuity of half a dozen writers, whose zeal for the Church or hatred of Masonry seems to have eaten them up. No one who reads Mr. Waite's book can fail to come to one conclusion, viz., that while there is no proof whatever as to the existence of a Palladian Order of Masonry, which worships a personal devil and is rewarded by his appearance in their midst, it is quite impossible to deny that the Father of Lies has left a numerous progeny in modern France; and whether they worship him or not, they certainly emit falsehoods with a fecundity which cannot be otherwise than well-pleasing in the eyes of their father the devil.

A PSYCHIC EXPLANATION OF MORMONISM.*

THE Rev. H. R. Haweis is one of the most advanced clergy of the Church of England. He has always kept himself well up in all psychic subjects, and has not only preached on the phenomena of Borderland, but has repeatedly in the pulpit and on the platform expressed his belief in the reality of apparitions and other things of like nature upon which the clergy usually preserve a discreet silence, unless the phenomena in question are 1,900 years old. I therefore turned, naturally, to Mr. Haweis's notes of his 100,000 miles of travel to see if there was any trace of the psychic mind. I did not look in vain. In the first volume Mr. Haweis devotes sixty pages to a description of his visit to Mormonland. Mr. Haweis is very fond of the Mormons. It is a first love with him. From the first he tells us he believes that for so devoted and self-sacrificing a community, however objectionable their doctrine and practices, there must be extenuating circumstances. The more he studied the subject the more obvious this appeared to him, so it is not surprising when he crossed the Atlantic that he took every opportunity of interviewing the Mormon leaders. The result, as might be expected, confirmed him in his early bias in their favour. Mr. Haweis tells again the story of the struggles of the Latter Day Saints.

Joseph Smith, he says, the founder and prophet, although thirty-nine times arrested and imprisoned and tried on various charges, no matter how they might pick the jury, or how prejudiced might be the judge, they never could convict him, and never did convict him on any one occasion of any crime whatever. He was at last assassinated at the age of thirty-eight by a fanatical mob, without a hearing, without a sentence, and without a judge. Mr. Haweis, therefore, makes no apology for publishing a sympathetic estimate of a man whose ecclesiastical and political achievements were as singular as they were colossal, he had the courage of his opinions, and was not unwilling to lay down his life for them. Mr. Haweis's explanation of Mormonism is that Joseph Smith was a psychic, and that he really did see visions and hear voices from the invisible world, and that this clairvoyant faculty of his was largely responsible for the founding of the Mormon Church. Nay, he goes further, and maintains that he has no doubt that the Mormon Church is in reality a spiritualistic organisation, and that an elaborate system of spiritualism, which he compares to Julia's proposed bureau of inquiry where people may converse through well-accredited mediums with their departed friends.

The Mormon temple, to which thousands of anxious inquirers annually resort from all parts of Utah—some to be initiated into sacramental rites, others to be baptized for the dead, others to inquire into their present condition, to help or be bettered by them—is, I infer, amongst other things, the scene of a vast system of organised séances, conducted by rule and authority. Well, we may be of opinion that there is a real intuitive communion of saints, that the departed do influence us, that under some conditions they may even appear or be otherwise communicated with; but for all that we may not be prepared to accept the Mormon temple as a holy of holies and the Mormon mediums as the only inspired and infallible guides. Still it cannot be denied that the Mormons have had the wit and grace to appropriate that mystic and mediumistic element which lies at the root of all religious intuitions and observances, and the disappearance or discouragement of which throughout the orthodox Protestant churches since the Reformation gives every Roman Catholic, Salvationist, Swedenborgian, Christian Scientist, or Faith Healer, such a sustained and inevitable pull over the Established Church and her clergy.

This being the case it may be worth while to summarize briefly from Mr. Haweis's pages some account of Joseph Smith and his visions. Joseph Smith was born in Vermont, in 1805. His parents were religious people, his mother was very psychic, was always seeing visions, dreaming dreams, singing psalms, and telling fortunes. When quite a lad Joseph Smith was much troubled by religious doubts, when coming upon the text, "If any man lack wisdom let him ask of God," he retired into the woods and asked of God. A vision then appeared to him. "I saw a pillar," he says, "of light above the brightness of the sun which descended upon me. I felt myself delivered from my enemy, the devil. Thereupon two angelic beings appeared to me and told me that all the sects were wrong, that the religion of Jesus was the only true one, and that the sects who called themselves by his name had departed from it." So began a series of revelations upon which the Mormon Church was afterwards founded. According to Smith's own account he was sent to visit the hill of Amorah, thirty miles from Rochester city, there he dug and found a stone box, in the box were certain gold plates, inscribed with Egyptian writing, also a curious jewelled belt or breast-plate, containing sacred crystals for divination purposes. Three years running he visited this hill, and the fourth year he removed the gold plates, and with the aid of the sacred crystals translated the Egyptian letters. Two professors of Colombia College, New York, are said to have certified that the writing was Egyptian, and the translation fairly correct, but their testimony appears to be oral, and no copy of their certificate is forthcoming.

* "Travel and Talk." By Rev. H. R. Haweis. Two vols.

After the translation had been made an angel took away the gold plates, which were only seen by Joseph and three other witnesses. Mr. Haweis says the evidence as to the gold plates is very weak, but the alternative theory as to how Smith got hold of the story has been finally exploded, and there is now no explanation to account for the book of Mormon on the hypothesis of fraud. The book of Mormon professes to be the history of two great races, the Nephites and the Lamanites, who occupied the north and the south of America. Some time after the beginning of the Christian era, the Lamanites rebelled against the Nephites, but some great natural catastrophe overwhelmed them. Jesus Christ appeared shortly after his resurrection to the Nephites, and founded the Transatlantic Church of Christ. For two hundred years they kept the faith and flourished, but the remnant of the Lamanites grew strong and multiplied, whilst the Nephites lost the purity of their faith, and become degenerate, and were overwhelmed with great slaughter. Just as they were perishing from the earth the Nephite general and prophet, Mormon, committed the records of his people to the care of Meroni, his son, together with the divination crystals. These Moroni buried in a stone box in the hill of Amorah, in the year A.D. 420, where it remained until it was found by Joseph Smith, 1,403 years after. Seven years later Joseph Smith founded the Church in the state of New York, from which they were expelled by mob violence. Then they removed to Ohio, but from there also they had to go westward to Missouri, where their numbers rose to 1,200. Joseph Smith is said to have performed many miracles, to have cast out devils, to have healed the sick, and even to have raised the dead. The evidence as to these miracles does not seem to be very strong, but there is one story which appears to have some intrinsic evidence of truth. One day Joseph Smith received a visit from a man who refused to go away until he had worked a miracle there and then for his edification. Smith refused, but the man was obdurate and remained, whereupon Smith turned sharply round and said, "Will you be struck dumb, deaf, or blind, whichever you choose, you shall have it?" It is recorded, says Mr. Haweis, that the man beat a hasty retreat in the utmost terror.

The preaching of the strange new gospel was attended by continual riots, but, notwithstanding all the persecutions of the mob, their numbers increased, and whenever Smith could get a fair hearing from mob, magistrates, or senators, he always scored. Even the troops that were sent to arrest him were impressed by his dignity and serenity. On one occasion they fell at his feet and with sobs implored him to pardon them for carrying out their instructions, seeing plainly that he was a holy man. After having been expelled from no less than nine different counties, the Mormons left the state of Missouri and formed a new city in Nauvoo, on the Mississippi, with a charter from Congress. For a time they prospered, then persecution set in again. Smith, although backed only by a Mormon constituency, became candidate for the presidency of the United States. Mr. Haweis maintains that whatever objections may be taken to their doctrine of polygamy, they were persecuted much more for their virtues than their vices. They were Abolitionists before any one else in America, and they were absolutely opposed to the political corruption which prevails so largely in American politics. But the third cause why they were so detested was the fact that they were advanced spiritualists, believing in manifestations, in messages from the dead, and all that sort of thing was tabooed as humbug or denounced as diabolical. Both in this respect and in their abolitionist principles, they were in advance of their age and suffered accordingly. He was arrested with fifteen others for violating the Constitution in destroying the office of a newspaper which had attacked him; he was charged with high treason, but on the eve of the day on which they were to have been tried the jail was burst open by an armed crowd, and Smith and his companions were shot down and killed by the crowd. "Now," says Mr. Haweis, "was Joseph Smith an imposter?" He answers the question as follows:—

His career appears, it must be confessed, remarkably free from those stains of impurity which so often mark the lives of unprincipled adventurers. His administration at Nauvoo was brilliant, successful, and uncorrupt. The people beneath his rule were quiet, honest, and industrious. The general tone of morality in the city (matrimonial premises being granted) was sound if not elevated. These are stubborn facts, and if a religion is to be known by its fruits, it would be difficult to ascribe the faith and works of the Mormons to a totally impure source or a grossly immoral prophet.

Did Smith lie when he reported his vision—lie when he declared himself in possession of the golden plates? Did he, or the three witnesses, ever see angels or the plates in anything but a vision? When Smith dictated the translation by the aid of Urim and Thummim behind a curtain, was he entranced? Did he practise automatic writing, or believe himself moved to prophesy, or was he a conscious fraud all the time?

These are questions which it may be easier to answer favourably to Smith now than it would have been sixty years ago. Of late days, mainly through the energy of Mr. Stead, the Psychical Society, Dr. Charcot, and a crowd of hypnotists, as they are now called, we have become somewhat wearisomely familiar with the phenomena of trances, visions, apparitions and materialisations, clairaudience, clairvoyance, suggestion, automatic writing, faith healing, and Christian science. With the aid of these abnormal addenda of occult science—now vouched for by Mr. Crookes, by Mr. Wallace, our oldest, and Mr. Oliver Lodge, our youngest scientist of first-class repute—it would, I think, not be difficult to make out a fair case for the integrity of Joseph Smith. Such an explanation would not, probably, satisfy the Saints, but it has at least the merit of clearing their prophet's character in the eyes of the outside world.

It is now, I suppose, evident that some people have remarkable visions, which, however subjective they may be in reality, appear to them at the time objective, as indeed do all dreams while they last.

It is also certain that by suggestion others can be got to see and feel what those in hypnotic *rapport* with them see and feel, and no one can read the life of Joseph Smith without strongly suspecting that those who were much with him began to see and feel very much what he said or thought he saw and felt. The extraordinary and often half-paralysing fascination he exercised over everyone with whom he had the opportunity of conversing, may probably be referred, in a measure, to the same cause; indeed, at times, and with some people, we are all of us more or less mesmeric and hypnotised.

I myself am disposed to believe that Smith, finding himself subject to abnormal influences and in possession of extraordinary powers which he did not understand and could not always control, sometimes attempted miracles that failed, whilst at other times he succeeded. The effects produced upon him by his visions, and the real powers he exercised, fairly convinced him that he was an anointed prophet, and in possession of divine gifts, and being convinced himself he not unnaturally convinced others. The phenomenon is by no means rare; it is, indeed, of everyday occurrence. The phenomenal foundations of Mormonism, in fact, differ, if at all, only in eccentricity and device from the psychic phenomena which accompany all religious revivals from the days of the apostles to the Anabaptists of Munster and the Irvingite tongues.

Beyond this point we need not follow him. I have

said enough to indicate the light which Mr. Haweis throws upon a very remarkable episode in the history of America. The psychic idea of Mormonism has not certainly, hitherto, received the attention which it would appear from Mr. Haweis's book it certainly deserves.

MRS. OLIPHANT AND JEANNE D'ARC.*

THIS is a handy volume, in which Mrs. Oliphant, who has sufficient knowledge of psychic truth to write sympathetically, tells the story of the most inspired woman in all history. At the same time it is probable out of deference to her editor and the public, that Mrs. Oliphant describes Jeanne's visions as if they were imagination. She says that the story of Jeanne d'Arc "is an angelic revelation, a vision made into flesh and blood, the dream of a woman's fancy, more ethereal, more impossible than that of any man; for the woman at her highest is absolute, and disregards all bounds of possibility. The Maid of Orleans, the Virgin of France, is the sole being of her kind who has ever attained full expression in this world. She is the impossible, verified, and attained. She is the thing in every race, in every form of humanity, which the dreaming girl has desired to be. Jeanne of France is the very flower of this passion of imagination. She is altogether impossible, from beginning to end of her inexplicable, alone with neither rival, nor even second in the one sole ineffable path. No evolution, no system of development, can explain Jeanne. There is but one of her and no more in all the astonished world." She speaks of her also as one of those miracles which captivate the mind and charm the imagination which can only be attributed to the grace of God and the inspiration of Heaven. The leading facts of Jeanne's life which she has ascertained, it was a comparatively easy task for Mrs. Oliphant to weave together; but what she has done better than anyone before her, is to bring out the extent to which her mission roused the opposition of her father. When she comes to speak of Jeanne's visions, Mrs. Oliphant accepts the narrative simply and in good faith. She merely remarks that it is curious how often similar visions and voices are reported in the history of France. Mrs. Oliphant accepts Jeanne, and also accepts little Bernedette of Lourdes, for "she, too," she says, "is one who puts the scorner to silence." "Why," she asks, "has this logical, sceptical, doubting country become the special sphere and birthplace of these spotless infant saints?" The most incredible part in the story of Jeanne d'Arc, according to Mrs. Oliphant, is that she had the eye of an experienced and able soldier, as even Dumois did not always see the fit order of an attack, and the best arrangement of the forces at her command. Mrs. Oliphant is not disturbed by the apparition of the saints. There is in them an ineffable appropriateness and fitness against which the imagination at least has not a word to say; her wonder is, not that such interpositions of Heaven come, but that they come so seldom; but that she should be a general, skilful with the rude artillery of the time, and divining the better way in strategy. This is a wonder beyond the reach of our faculties, yet it is true.

After she had announced her wish to go to the Dauphin, her father, during her absence, had a dream, which would probably be telepathic. He dreamed he saw his daughter surrounded by armed men, in the midst of the troopers. And telling the dream to his wife and sons, he declared: "If I could think that the thing would happen that I dreamed, I would wish that she would be drowned, and if you would not do it, I would do it with my own hands." The father was never reconciled to his daughter's mission. Even after the coronation at Rheims he regarded her askance.

There is no necessity for going over the whole tragic but glorious story of the maid's success and martyrdom. It is sufficient to know that Mrs. Oliphant accepts the story in its full miraculous purport, and says that "Jeanne had the supreme glory of accomplishing that which she believed herself to be sent to do, and which I also believe she was sent to do miraculously, by dreams undreamed of, and in which no one beforehand could have believed."

She tells the story of the sacrifice with much emotion, and it is indeed impossible to read this book without feeling somewhat of that sentiment of reverence and worship with which Jeanne must be regarded by all to whom she is a loved reality. Since the Cross of Calvary there has been nothing to compare to the stake at Rouen. Mrs. Oliphant, like everyone else who has studied the story of Jeanne d'Arc, gives her voice and vote unhesitatingly in favour of her canonization. "The English," she says, "as warmly as the French, would welcome all honour that could be paid to one, who more truly than any princess of the blood, is Jeanne of France, the Maid, alone in her lofty humility and valour, and in everlasting fragrance of modesty and youth."

Mrs. Oliphant's observations upon the apparent deception of Jeanne by her voices, are judicious and to the point. "The voices of God," she says, "how can we deny it, are often, though in a loftier sense, like these fantastic voices that keep the word of promise to the ear and break it to the heart? They did not speak to deceive her, but she was deceived, they kept their promise, but not as she understood it." Again, she says, "For her fate in itself, let us not mourn overmuch. Had the Maid become a great and honoured lady, should we not all have said, as Satan did in the book of Job, 'Did Jesus serve God for nought?'"

I note one curious thing in Mrs. Oliphant's book, and that is, that being Scotch, she considers it necessary, twice over in a footnote, to disassociate herself from the sins of the English in regard to Jeanne. For instance, when she says, "I have no desire to lessen our guilt, whatever cruelty may have been practised by English hands against the heavenly Maid." She adds a footnote, "The writer must add that personally, as a Scot, she has no right to use this pronoun. Scotland is entirely guiltless of this crime."

* "Jeanne D'Arc: Her Life and Death." By Mrs. Oliphant. Heroes of the Nation Series. Putnam.

HYPNOTISM UP TO DATE.*

THIS is a paper-covered book of 160 pages. It is composed of a series of interviews with Dr. H. A. Parkyn, lecturer on Psycho-Therapeutics in the Illinois Medical College of Chicago. Dr. Parkyn is a d ctor pure and simple, who talks intelligently, and who is very incredulous as to anything which lies outside his particular beat. For instance, he stoutly maintains that there is no proof whatever that there is such a thing as mental suggestion or telepathy. "There is no such thing," he says positively, "to my knowledge as telepathy or mind reading." Mr. Flower maintains that hypnotic suggestion will be found most useful to heighten the effect of the employment of drugs, and it has been found efficacious in controlling the headache of typhoid fever, and of preventing the delirium. Mr.

* "Hypnotism Up to Date." By Sydney Flower. Chicago. Charles Kerr & Co., 56, Fifth Avenue.

Flowers says he has not yet heard of a case of typhoid fever ending fatally in which hypnotic suggestion has had a fair trial in addition to the regular treatment. He says that hypnotic suggestion will never take the place of chloroform or ether, as a general anæsthetic in obstetric practice, but he believes it will place the civilised woman on the par with the savage, to whom child-bearing is not a function to be dreaded. The following is his summary of the diseases in which hypnotism has been proved to be of service :—

Hysteria, or all forms of imaginary ailments and diseases. Alcoholism, morphine and cocaine habits, stammering, sciatica and all forms of neuralgia, sick-headache, rheumatism, vicious habits, bad temper, St. Vitus dance, epilepsy, nervous dyspepsia, constipation, dysmenorrhœa, paralysis, locomotor ataxia, insomnia, chronic sprains, deranged conditions of the circulation of the blood, and monomania. It is most useful in diagnosing a disease, as, for instance, in enabling a physician to distinguish between an actual disease and a hysterical complaint simulating that disease. In conclusion, it may be said that the value of the application of hypnotic suggestion in dentistry is self-evident, and the time is not far distant when the knowledge of hypnotism will be rightly regarded as worthy of acquirement both by men of science and the public at large.

SOME BORDERLAND NOVELS.

Nephelé.†

THIS is an interesting little book, turning upon a Borderland subject. Endymion Gerard, who tells the story, had a great musical gift, and when a boy of nineteen had free permission to use the Chapel organ whenever he pleased. One time, when he was alone at the organ, he found himself playing a strange, unknown air; it was something he had never heard before, yet it seemed half familiar. He played it over once, then twice, and the third time he was playing he felt distinctly that some one was with him. He looked round, but could find no one, and tried to shake off the impression by playing an unsentimental march; but no matter how strongly he willed to play the march, he was not able to play anything but this strange, weird, beautiful air. By degrees he became conscious that a girl's presence, a girl's spirit filled the room, and so it came to pass that before he left the chamber he had fallen in love with this unknown spirit presence. Four years afterwards, when his fingers were idly toying with a pencil and paper on which he proposed to draw an imaginary head, his fingers automatically began to draw the portrait of a beautiful woman, whose face reminded him of the music he had played so strangely four years before. He went to the piano, and at once the music came again, and his consciousness seemed to mingle with that of the beautiful woman whose face he had drawn, and he felt that through the music he was able to mingle and pervade her nature. When he was playing in a kind of half-trance, his friend, Lord St. Denys came in, and, seeing the portrait on the table, uttered an exclamation of surprise. He recognised the original portrait automatically drawn as that of his betrothed Nephelé Deleste. He would not believe that his friend had not copied a photograph of her, which he had kept carefully locked up. On producing the photograph there was no doubt the portrait was the same, only the dress in the drawing was misty and indistinct. This is the beginning of the story of "Nephelé." It would be unfair to the author to tell the story to the end, but it is brightly told, and everything leads up rapidly to the inevitable catastrophe.

In the preface Endymion Gerard says frankly that he believes in ghosts, regarding as one of the worst evils of our modern culture and nineteenth century science, that men are no longer able to believe in ghosts. Believing, therefore, in ghosts, what troubles me is why the story stops where it does, with the death of the heroine? So far from stopping, then, I should have thought that the lovely Nephelé would have revealed herself even more plainly through the medium of the music, which was the subtle bond of union between her and Endymion. It is an interesting study in many ways, touching upon the contrariety of opinion or of affection which may exist between the sub-consciousness and the conscious self. Nephelé was engaged to Lord St. Denys, and loved him loyally and entirely; but her second self was evidently much more enamoured of his friend, Endymion. When things came to a climax, the clash of opinion between these two selves was so great that the only solution was death, but after death why did not the second self, which had slain the body in which its conscious self dwelt, continue to communicate in the same unearthly manner that she had done during life?

† "Nephelé." By Francis William Bourdillon. London: George Redway.

"Whose Soul have I Now."*

THIS book was written by the author after leaving the Sandwich Islands in the spring of 1893. The title comes from Marcus Aurelius, the scenery, &c., is suggested by the author's reminiscences of her stay in the Pacific, but from a psychic point of view it is difficult to place the book. The heroine had a dream in which she saw a man whom she afterwards married. There is a reminiscence of the memory of a former incarnation, and there are allusions to a kind of Glorified Theosophical Society which is going to work wonders; but it is an unsatisfactory book and does not correspond much to the title, for it begins with the heroine declaring that she has lost her soul, but exactly how she has lost it and why does not appear. She was giving her own vitality to maintain her husband, who was a wretched lunatic in existence, and her future brother-in-law stopped that by making her unconscious and removing her from her husband's presence, whereupon the wretched man speedily dies. Altogether it is somewhat of a jumble of a book, with a kind of confused chaos of telepathy, dream life, re-incarnation, theosophy, and I don't know what, as a background. The heroine, for instance, found it quite possible to dispense with the ordinary physical proximity required by most lovers during courting. She says: "I was always conscious the very moment his thoughts concentrated on me, the thrill and tremour of delight was as if in personal presence. I could not always summon him, as he was the stronger of the two; but I always could and did respond when he called. At one certain hour each day the power fell upon me, and the communication came." So they never wrote to each other. "Why should we? We understood—no need to blot the whiteness of a page with sacred words, spoiling both." The only other extract which I shall make from this book is the suggestion made by the hero of the establishment of a school of probation before marriage.

Forbid all marrying under certain ages—say twenty-five for women, thirty for men. Establish schools of instruction where men and women can meet before marriage on a sort of proba-

* "Whose Soul have I now?" By Mary Clay Knapp. Arena Publishing Company.

tion—say, a trial of two years. Anyone disobeying the rules should be punished by the laws regulating the institution. There should be no blind, unthinking rushing into wedlock, to repent at leisure and marry again whom else one will; nor children born of passion, conceived in loathing, with hate in the hearts of their parents, to rob childhood of its crown, and curse the still unborn, or people the world with paupers! Establish the home *first;* make this a *law*. Birds, wiser than men, build nests before they raise their young broods that later brighten the summer with twittering song. Think of the misery and suffering such a statute enforced would prevent—a great class of irresponsible men and women held in check that now father and mother in name only a helpless unpitied offspring.

I would put every such institution under one national law—*all* laws should be national! As to patrons, I should make the matter compulsory, a regular part of education wherever men and women are taught to live. And in Heaven's name! what *should* men and women be taught if not their duties to each other, the proper management of marriage, family, home, fatherhood, motherhood, in all its sacred bearings? At least, in my "school of probation previous to marriage," people's eyes would be opened; there would be no weak sentiment, romantically conceived, no nonsense to be rudely awakened from in the future. My plan would make divorce and separation impossible; mutual love, respect, and romance would stand a chance of being continued after marriage, instead of ending with the honeymoon or being cast aside with the wearing out of wedding garments. Before the knot is tied people show but one side; now, human nature is many sided. I believe in understanding and familiarising oneself with *all* sides. There can be no concealment after marriage, and there should be no blinding before.

The World's Last Passage.

MR. KENWORTHY, who is best known as a friend and correspondent of Count Tolstoy, the author of "The Anatomy of Misery," and "From Bondage to Brotherhood," as well as other works, has written in the form of a story, entitled "The World's Last Passage," his convictions as to the relation between this world and the next. It is a narrative dealing solely with the dying and the death of one man, and the speculations of his friend as to the future state of the dead. I can best give the gist of Mr. Kenworthy's ideas by reprinting his paraphrase of the familiar chapter which is read at the Burial Service:—

The first life of man is the animal-life; the last life is the spirit-life.

While we are on the earth, we live the earth-life, but in the spirit-spheres, they live the spirit-life.

And as we are now in this earth-body, so shall we pass into the spirit-body.

This is a hidden truth; We all shall not cease from living and become unconscious; but we shall pass from one state to another.

In a short time, instantly, when the call comes—for the call must come—at which the dead issue forth delivered from death, and pass into the new state.

For our perishable part must be replaced by the imperishable, and the dying must put on deathlessness.

And when that happens, the saying comes true, that death disappears in the triumph of life.

Thus the pain of death ceases, and the terrors of the grave do not overcome us.

Death becomes painful through sin, which is the breaking of the law of our nature.

But our Creator has given us the way of escape, in the Christ-life which Jesus showed us.

To this it is necessary to add the paraphrase of the passage about the Resurrection and the Life, which stands as follows:—

I have the truth concerning the passage through death into the new life. He that believes with me, though he goes through death, shall yet enter into the new life.

And any one who lives by this belief which I have shall never pass out of life.

"The World's Last Passage," a Story, by J. C. Kenworthy. London. The Brotherhood Publishing Co., Croydon.

AN AUTHOR ON HIS CRITIC.

PARIS, *May* 30, 1896.

DEAR SIR,—My bad health prevented me to send you a few remarks upon Miss X.'s abusing criticism of my book, *Le Psychisme Expérimental*, in the July number of BORDERLAND (1895).

Miss X. criticises books with the well-known *lenient* manner used by ladies when they speak of their gowns or their faces. She reproaches me with some slight errors of names or professions which happen frequently on both sides of the Channel, and she does not seem to know the astonishing blunders which adorn her article.

I send my best thanks to Miss X. for the ignorance she gratifies me with as to the comparative value of my psychic evidence, but I know perfectly, *le fort et le faible* of my quotations. In writing for French readers I thought necessary to give a general view of all the opinions, good or dubious, but almost unknown in France.

It is a pity that the pre-eminent subconscious mind of Miss X. has not advised her of her ignorance of French ideas and French writers, for in her article (p. 286) Auguste Comte is named as one of the authors quoted by me in support of the psychic body. If this founder of the *Philosophie Positiviste* could read that, he should be astounded to learn that he knew anything about the astral body. It is one of his disciples, Mr. Benjamin d'Assier, author of *La Vie Posthume*, which I quoted, and whose curious book (translated in English) I advise Miss X. to read. One of the ablest writers on psychism, Le Colonel de Rochas, is named Mr. de Roches, and in another article, Mr. de Cochas. A psychic critic must not ignore the author of *L'Extériorisation de la Sensibilité* and *Les Etats profonds de L'Hypnose*.

Concerning my book: If it was so useless (as pretends Miss X.) I wonder why it has been considered as very useful by W. Crookes, A. Russell-Wallace, F. H. Myers, Aksakoff, Hoffman (editor of *Lux*), etc., and in France by my celebrated *confrères*, the late Alexandre Dumas and V. Sardou, the poets F. Coppée and Sully-Prudhomme (all four members of L'Académie Française), the Doctors Charles Richet, Dariex (editor of the *Annales Psychiques*). Liebeault (head of the Hypnotic School of Nancy), Foreau de Courmelle, and many others; by Mr. de Rochas, Georges Ohnet, the romancer, etc. I think that all the readers of BORDERLAND will not hesitate between the conscious opinion of so many eminent men and the very unconscious one of Miss X. She says, also, that I seem scarcely to have heard of Professor Lodge. I knew his invaluable report, but my book was printed when this work was published, so I could only give bits of it in an Appendix.

I could point out many other errors, but I must not trespass any more on the columns of your valuable review. Excuse my bad English, but good intentions.

Yours truly,
A. ERNY.

Paris.

XIX.—SOME ARTICLES OF THE QUARTER.

We shall be grateful for the Co-operation of Readers of BORDERLAND, as well as of publishers and editors of journals, in the production of our Index. No trouble has been spared, but there is no doubt that a great many interesting publications may have escaped notice.

Animals:

Animals in the Spirit World, *Light*, June 27
Reincarnation of Animals, *Lucifer*, May

Apparitions:

Alleged Apparitions of the Principle of Evil, *Light*, April 25, May 2, 9, 16, 23, 30
Apparitional Materialisation, Mr. Sharpe, M.D., *Harbinger of Light*, May
Apparitions of Undoubted Character, *Revue Spirite*, April
Haunted Chamber, A., *Two Worlds*, April 3
Mysterious Visitors, Carl Sextus, *Philosophical Journal*, April 18, 25
Night in a Haunted House, A, *Light*, May 30
Projection of the Double on the Earth Plane, *Light*, April 18, 25, May 2
Strange Watcher, A, *Two Worlds*, May 15

Astrology:

Planetary Influences, J. H. Smith, M.D., *Arena*, April and May
Thoughts on Astrology, *Sphinx*, May

Automatism:

Automatic and Direct Spirit Painting, Through David Duguid, *Harbinger of Light*, April and May
Messages through Automatic Writing, *Philosophical Journal*, May 30
Portraits Painted in a Sealed Book. *Light of Truth*, June 20
Spirit Artists and Direct Writing (Illustrated), *This World and the Next*, May
Spirit Teachings Through the Hand of W. Stainton Moses, *Light*, April 4, 18, 25, May 23, June 6, 20
Spiritual Education, S. A. Underwood, *Philosophical Journal*, April 4

Biography:

Epictetus, the Stoic, *Ourselves*, April
Lives of the Later Platonists, G. R. S. Wood, *Theosophist*, April, May, June
Peck, W. F., Sketch with Portrait, *Banner of Light*, May 23
Rathbun, Mrs., Sketch with Portrait, *Light*, June 6
Storer, H. B., Sketch, *Light of Truth*, April 13
Wheeler-Brown, Mrs., Sketch with Portrait, *Banner of Light*, June 20

"Borderland" Notices:

Harbinger of Light, April, General Notice
Light, April 25, The Credulity of the Editors of *Light* and BORDERLAND
Light, May 9, General Notice
Light, May 16, Note on Letter in BORDERLAND urging Mr. Stead to abjure Spiritualism
This World and the Next, General Notice
Two Worlds, May 29, Review of "Killing by Willing"

Buddhism:

Buddhism contrasted with Christianity, from *The Open Court*, *Buddhist* March 13, 20, 27, April 3
Buddhism in America, *The Press-Buddhist*, April 24
Buddhism in Norway, *Buddhist*, March 27, April 3
Persecution of Buddhists in India, *Journal of the Maha-Bodhi Society*, April
Story of the Great Pauper, The, *Buddhist*, March 13, 20, 27
Why I am a Buddhist, *Buddhist*, April 24

Clairvoyance:

Clairvoyance, Lady Caithness, *Theosophist*, April
Physical Clairvoyance, J. J. Morse, *Philosophical Journal*, May 23
Principles of Clairvoyance proved by Science, *Light of Truth*, April 4
Public Clairvoyance, *Light*, May 2

Doubles:

Our Vital Body and its Biometric Energy, *Light*, May 30, June 6

Dreams:

A Dreamer, by Dr. Fr. Hartmann, *Sphinx*, April
Dreams and Dreaming, *Prasnottara*, May
Telepathic Dreams Experimentally Induced, *Annales des Sciences Psychiques*, May

Healing:

Divine Healing, Eugene Hatch, *Arena*, May
Francis Schlatter, *Revue Spirite*, April
Mental Cure an Outgrowth of the Age, H. W. Dresser, *Arena*, June
Moss, John, "Healer," *Two Worlds*, April 24
Philosophy of Psycho-Therapeutics, *Metaphysical Magazine*, April
Psychical Elements in Illness, *Revue de l'Hypnotisme*, April
Schlatter, Where is he? *Philosophical Journal*, May 30

Hypnotism:

Hypnotism, a Crime-Generator, *Philosophical Journal*, May 23
Hypnotism, by Ernest Hart, *Light*, May 16, 30
Kleptomania and Therapeutic Hypnotism, *Revue de l'Hypnotisme*, May
Treatment by Hypnotic Suggestion, by Dr. C. L. Tuckey, *Revue de l'Hypnotisme*

Magic and Mysticism:

Alleged Apparitions of Evil, *Light*, April 25
"Devil-Worship in France," Review of, *Light*, June 20
Exorcism of Spirits in Korea, Journal of the Buddhist Text Society of India, Vol. III., Part III.
Jugglers and Hypnotism, *Theosophist*, April
Freemasoury never included Diabolical Rites, *Light*, May 23
Hacks, Dr., and "Le Diable au XIXme Siècle," *Light*, June 7
"Le Diable au XIXme Siècle," *Light*, May 16
Masonry, Luciferianism, and Diana Vaughan, *Light*, May 23
Mystery of Diana Vaughan, The, *Light*, June 20
Necromancy, Ancient Magic, and Spiritualism, *Light*, May 2, 9
Revival of Satanism, The, *Annali dello Spiritismo*, May
Rosicrucian Brotherhood, The, by A. Wilder, *Metaphysical Magazine*, June
Satanism and M. Papus, by Arthur Lillie, *Light*, May 23
Satanism, by A. E. Waite, *Light*, June 6
Some German Mystical Theories, by Franz Hartmann, M.D., *Metaphysical Magazine*, April
Testing Ground for Building Purposes, *Theosophist*, June
Vaughan Myths, by Arthur Lillie, *Light*, June 13

Mediums and Mediumship:

Address by Mrs Brigham, An, *Light*, June 6
Alleged Dearth of Mediumship, *Light*, April 25
Anti-Fortune-Telling Crusade, *Banner of Light*, April 4
Champernowne, Wm. J.: Sketch with Portrait, *Light*, June 13
Control of a Sensitive by an Embodied Spirit, *Light*, April 4, 11
Dearth of Mediumship, The, *Light*, April 18
Dearth of Mediumship, by Vir, *Light*, June 13
Defence of Old-Fashioned Mediumship, *Banner of Light*, April 4
Double Personality, by Dr. Fr. Hartmann, *Sphinx*, April
Eusapia Paladino in Rome, *Light*, May 23
Exposure of Mediums, *Light of Truth*, June 20
Glimmerings of a Future Life, by Dr. Hodgson, in *The Forum*, Review of *Light*, June 6
How Mediums are Unmasked, *Revue Spirite*, May, June
Incidents in the Life of a Clairvoyant, *Light*, April 25
Instructive Story of Obsession, An, *Light*, June 13, 27
Interview with Mdlle. Couédon, An, *Light*, June 13
Jesus as a Medium, *Light of Truth*, April 25
Materializations, *Two Worlds*, May 8
Materialized Spirits. *Light of Truth*. March 28
Mediumship the Foundation of Modern Spiritualism, *Two Worlds*, May 22
Mediumship Explained, *Two Worlds*, May 29
Mediumship, Influences of, *Two Worlds*, June 5
Mediumship: Development, *Two Worlds*, June 26
Mediumship: Sensitiveness, *Two Worlds*, June 12
Mediumship: Sympathy, *Two Worlds*, June 19
Mineral Life and Psychometry, *Metaphysical Magazine*, June
Mlle. Couédon's Case, *Lotus Bleu*, May
Mysteries of Mediumship, *Light*, April
No Dearth of Mediumship, *Light*, May 16
Obsession and its Cure, *Light*, May 16
Obsession—or What? *Light*, April 18, 25
Obsession: The Laws of Control, *Light*, June 27
Story of Obsession, A, *Light*, May 2, 9
Strange Case of Obsession, A, *Light*, May 30
Persecution of Mediums in Michigan, *Philosophical Journal*, June 13
Recent Exposures, *Two Worlds*, May 22
Séance with Leah Fox, A, by Giles B. Stebbins, *Philosophical Journal*, June 6
Spirit Physician, A, by Edina, *Light*, May 23
Spirit Teachings, *Light*, April 4, 18, 25 May 23, June 6, 20
To Secure Legal Recognition of Mediumship, *Banner of Light*, June 6
Tuttle, Hudson, on Mediumship, *Harbinger of Light*, March
Why so Little is obtained from Spiritualism, *This World and the Next*, April

Mental Science:

- Activity of the Mind, *Esoteric*, May
- Concentration, *Esoteric*, April
- Psychology: Ancient and Modern, by J. J. Morse, *Banner of Light*, May 30
- Science of Mind, The, *Philosophical Journal*, June 20

Miscellaneous:

- Dangerous Classes, The, by B. F. Underwood, *Light of Truth*, April 18
- Is Love Eternal? *Philosophical Journal*, April 4
- Mythology of the Ancient Egyptians, The, Scottish Lodge Papers, Vol. III., No. 7.
- Norse Mythology, Scottish Lodge Papers, Vol. III., No. 7
- What is Hell? *Two Worlds*, May 8
- What Makes a Nation? *Light of the East*, May

Palmistry:

- Hands of Mrs. B. Biddulph Martin, *Palmist*, May
- Ring of Saturn, Meaning of the, *Palmist*, May

Personal:

- Adams, Amos, by W. J. Colville, *Banner of Light*, May 16
- Barrett, Prof. W. F., On Necromancy, Ancient Magic and Spiritualism, *Light*, May 2
- Baxter, J. F. (Sketch with Portrait), *Banner of Light*, March 28
- Bent, J., *Two Worlds*, May 8
- Besant, Mrs., and the Ganges, *Light*, May 2
  - and the Ganges, *Light*, May 9
  - Man and His Bodies, *Lucifer*, May, June
- Blavatsky, Madam H. P., on Spirits of Various Kinds, *Lucifer*, June
- Britten, Mrs. E. H., What Spiritualism Teaches, *Light of Truth*, May 30
- Buck, J. D., Epochs in Theosophy, *Theosophy*, April
- Champernowne, Mr. J., Sketch with Portrait, *Light*, June 13
- Colborne, A. F., Interview, May 22, 29, June 5, 26
- Couédon, Miss, *Lotus Bleu*
- Couédon, Mlle., *Annales des Sciences Psychiques*, May
- Crookes, Mr., *Harbinger of Light*, May
- Duguid, David, A Séance with, *Harbinger of Light*, March
- Edison, Thomas, Is He a Medium? *Banner of Light*, May 2
- Emerson, E. W., Sketch with Portrait, *Banner of Light*, May 16
- Faust, John, the Black Magician, *Psychic Studien*, April, May
- France, Mrs., Interview, *Two Worlds*, May 15
- Gladstone, Mr., and Immortality, *Light*, April 4
  - On Hell, *Light*, May 2
  - Joan of Arc and Modern Spiritualism, *Revue Spirite*, April
  - and a Future Life, *Light*, May 30
- Hacks, Dr., on "Le Diable au XIXme. Siècle," *Light*, June 20
- Hartmann, Dr. Fr., on Double Personality, on a Dreamer, *Sphinx*, April
- Howitt, William, Sketch, *Harbinger of Light*, March
- Howell, Walter, Sketch with Portrait, *Banner of Light*, April 25
- Hull, Mrs. Mattie E., Sketch with Portrait, *Banner of Light*
- Ingersoll, Robt. G., by D. D. Belden, *Philosophical Journal*, May 16
- Judge, W. Q., by Jasper Niemand, *Irish Theosophist*, May and June
  - *Lotus Bluthen*, May
  - Head of, *Theosophic Isis*, June
  - *Pacific Theosophist*, April
  - *Pansettera*, April
  - by H. Nordon, *Sphinx*, April
  - On H. P. B., Not Deserted by the Masters, *Theosophy*, April
  - Last Days of, E. T. Hargrove
  - His One Ambition, J. D. Buck
  - As I Knew Him, E. B. Page
  - One of the Immortals, J. A. Anderson
  - The Greatest of the Exiles, G. Higo
  - Man and Teacher, E. B. Rambo
  - As Organiser, A. H. Spencer
  - A Friend and Brother—Claude Falls Wright, *Theosophy*, May
- Kardec, Allan, Anniversary of, *Revue Spirite*, May
- Kiddle, Prof. Henry, and Spiritualism (with Portrait), *Banner of Light*, March 28
- Kingsford, Mrs., and the Vivisectors, by Henry Forbes, *Light*, April 25
- Lillie, Arthur, on Vaughan Myths, *Light*, June 13
- Morse, J. J., Scientific Immortality, *Light of Truth*, May 30
- Moss, John, "Healer," *Two Worlds*, April 24
- Napoleon's Superstitions, Dr. Abanès, *Deutsche Revue*, June
- Narayan, Swami, and His Work, *Theosophist*, May
- Newton, H. J. (Sketch with Portrait), *Banner of Light*, April 11
- Ouseley, Rev. Sir F. Gore, Life of, *Light*, June 20
- Paladino, Eusapia, *Annales des Sciences Psychiques*, April
- Paladino, Eusapia, *Lotus Bleu*, May
- Robertson, W. H., on Spiritualism, *Two Worlds*, April 10
- Smedley, H. U., Death of, *Two Worlds*, April 17
- Spriggs, George, Interviewed, *This World and the Next*, May
- Stead, W. T., "Books for the Bairns," *Light*, May 16
  - Criticism on "A Modern Demoniac," *Lotus Bleu*, April
  - Criticism on "Doubles I Have Seen," *Rivista di Studi Psichic*, April
- Stebbins, Giles B., How He Became a Spiritualist
- Storer, Dr. H. B., (with Portrait). Death of, *Banner of Light*, April 11
- Summergill, Mrs. P., Interview, *Two Worlds*, May 1
- Summers, Mrs. M. (with Portrait), *Philosophical Journal*, May 23
- Thackeray, W. M., Sketch, *Harbinger of Light*, April
- Tingley, Mrs. K. A., by J. D. Buck, *Lamp*, June
- Tuckey, Dr. C. L., on Treatment by Hypnotic Suggestion, *Revue de l'Hypnotisme*, May
- Underwood, B. F., Science and Imagination, *Light of Truth*, April 11
- Vivekananda in London *Lotus Bluthen*, June
- Wallace's, Dr. Alfred Russel, "Miracles and Modern Spiritualism" (with Portrait), *Light*, May 30
- Ward, J. T., Interview, June 26
- Wiggin, F. A., (with Portrait), on Consecration, *Banner of Light*, April 18
- Wilson, Lewis B. (Sketch), *Banner of Light*, April 4
- "X.," Miss "Where to Draw the Line," *This World and the Next*, April

Phenomena:

- Painting by a Spirit, *Philosophical Journal*, April 4
- Phenomena at Helsingfors, by Aksakoff, *Annali dello Spiritismo*, April
- Phenomena under Test Conditions, *Light of Truth*, May 9
- Phenomenal Spiritualism, *Light*, April 4
- Physical Manifestations, by Eusapia Paladino, *Light*, May 23
- Séance with the Brothers Davenport, *Light*, June 13
- Slate-Writing Extraordinary, by Wm. E. Coleman, *Light of Truth*, May 9
- Trance, Remarkable, *Light of Truth*, June 6

Phrenology:

- Judge, W. Q., Head of, *Theosophic Isis*, June
- Phrenology and Childhood, *Lyceum Banner*, April

Religion:

- Are the Miracles True? by Moses Hull, *Banner of Light*, April 4
- Belief in Immortality since Christ, *Banner of Light*, June 6
- Bible Reading in Schools, *Banner of Light*, May 16
- Catholicism and Spiritualism, *Harbinger of Light*, May
- Did Christ Rise from the Dead? *This World and the Next*, April, May
- Early Christianity, *Lucifer*, May
- Efficacy of Prayer, *This World and the Next*, March
- Esoteric Theology: Serpent Worship, *Spiritual Review*, April
- Esoteric Theology: Worship of the Bull, *Spiritual Review*, June
- Ethical System of Zoroaster, The, *Theosophist*, April
- Immortality, by Dr. Heber Newton, *Philosophical Journal*, May 2
- Is Flesh-Eating by Christians Morally Defensible? *Theosophic Thinker*, March
- Longing for Immortality, *Two Worlds*, April 3
- Making over the Theological Schools, *Banner of Light*, May 23
- Origin of the Christian Religion, The, *Light of Truth*, March 28; April 11, 18
- Religion of the Future, The, *Light of Truth*, April 25
- Root Religions, *Two Worlds*, April 24; May 8, 15
- Tong-Ghak, The *Theosophist*, April
- Touching a Perfect Life, *Esoteric*, May
- What is Sin? *Esoteric*, April
- What We Know of God, *Two Worlds*, June 19, 26
- Woman's Bible, The, *Banner of Light*, April 25

Science:

- Correlation of Spiritual Forces, The, by Franz Hartmann, M.D., *Metaphysical Magazine*, June
- Creation of Matter, The, by F. B. Wilson, *Metaphysical Magazine* June
- Photographing Colours, *Banner of Light*, March 28
- Pre-Natal Conditions the Cause of all Evil and Good, *Light of Truth*, April 25
- Roentgen and Divine Rays, The, by J. R. Buchanan, *Light of Truth*, April 25
- Roentgen Rays and Odic Light, *Uebersinnliche Welt*, May
- Roentgen's Discovery and the Invisible World, by Prof. J. T. Bixby, Ph.D., *Arena*, May
- Science and Imagination, by B. F. Underwood, *Light of Truth*, April 11
- Theology, The Science of, *Philosophical Journal*, May 30
- Thought Photography before the Société de Medicine, Paris, *Light*, June 27

Spirit Photography:

- Portraits of Spirits, *Spiritual Review*, April, May, June
- Psychic Photography, *Two Worlds*, April 10
- Spirit Photography in England, *Annales des Sciences Psychiques*, May
- Spirit Photographs, *Light of Truth*, April 11
- Spirit Photography, *Harbinger of Light*, May
- Transcendental Photography, *Revue des Revues*, April
- £100 for a Genuine Spirit Photograph, *Light*, April 4

Spiritualism:

- After Death Knowledge, *Banner of Light*, May 30
- Angels of Life and Death, *Philosophical Journal*, April 18
- Answer to an Attack upon Spiritualism, *Light*, May 9
- Attitude of the Psychical Researcher towards Spiritualism, *Light*, April 18
- Avatar of Christ, The, by A. F. Tindall, *Spiritual Review*, April
- Bodies in the Future Life, Opinion of Rev. M. J. Savage, *Banner of Light*, May 9
- Cabinet or No Cabinet? *Two Worlds*, June 12
- Coming of Perfect Love, The, by Cora L. V. Richmond, *Philosophical Journal*, May 2

Correlation of Spiritual Forces (continued), by Franz Hartmann, M.D., *Metaphysical Magazine*, May
English Method of Conducting a Children's Lyceum, *Banner of Light*, May 16
Forty-Eighth Spiritualist Anniversary, *Banner of Light*, April 4
Foundation of Spiritualism, *Two Worlds*, June 5
Haunted Chamber, A, *Two Worlds*, April 3
Heredity and Spiritualism, *Light of Truth*, June 6
Hints, by "M.A. Oxon," *Two Worlds*, May 15
Hydesville not the Birthplace of Modern Spiritualism, *Light of Truth*, May 9
Individuals and the Church, by Mrs. Richmond, *Philosophical Journal*, May 30
Investigation of Spiritualism, *Light of Truth*, March 28
Is Spiritualism Becalmed? *Light*, April 11
Lesson from the Spirit Side, A, *Banner of Light*, April 25
Life, Death, and the Resurrection, by Mrs. C. L. V. Richmond, *Philosophical Journal*, May 2
London Spiritualist Alliance and the Board of Trade, The, *Light*, June 13
Lying Spirits, *Harbinger of Light*, March
Massachusetts, State Association of Spiritualists, Quarterly Convention, *Banner of Light*, May 9
Misconceptions of Spiritualism, *Two Worlds*, May 11
Mission of Spiritualism, *Two Worlds*, April 3
Missionary Labour in the South, *Banner of Light*, May 2
New Discovery, The, *Banner of Light*, May 9
Organized Spiritualism, *Light*, May 23
Origin of Modern Spiritualism, *Philosophical Journal*, May 16
Peace or War? by Mrs Richmond, *Philosophical Journal*, May 16
Perils of Spiritualism, The, *Light*, June 20
Possibilities of Man, *Light of Truth*, May 16
Present Condition of Spiritualism, *Light*, April 4; June 6
Psychical Society of California, The, by J. J. Morse, *Banner of Light*, May 2
Punishments and Rewards in the Spirit Life, *Two Worlds*, April 17
Reason or Intuition? by Mrs. Richmond, *Philosophical Journal*, June 6?
Religious, Scientific, and Philosophical Aspects of Spiritualism, *Spiritual Review*, April
Religion of Spiritualism, The, *Philosophical Journal*, June 13
Scientific and Philosophical Spiritualism, *Banner of Light*, April 11
Scientific Immortality, by J. J. Morse, *Light of Truth*, May 30
Second Coming of Christ, *Spiritual Review*, May
Seybert Bequest, The, *Banner of Light*, June 13, 20
Source of Christianity, *Light of Truth*, April 4
Spirit Communion and Human Progress, *Light of Truth*, May 23
Spirit Identity, A Case of, *Annali dello Spiritismo*, April
Spirit Teachings through the Hand of W. Stainton Moses, *Light*, April 4, 18, 25; May
Spirit and Astral Influences, *Spiritual Review*, June
Spiritualism and Insanity, *Two Worlds*, May 1
Spiritualism, God, and Religion, *Two Worlds*, May 22
Spiritualism, in the Little Upper Room, *Philosophical Journal*, June 13
Spiritualism not a Religion, by Vir, *Light*, May 16
Spiritualism *versus* Materialism, *Two Worlds*, April 17
Spiritualism *versus* Conventional Christianity, *Harbinger of Light*, March and April
Spiritualists' Hymn Book, *Two Worlds*, May 22
Teachings of Higher Spiritualism, *Light of Truth*, May 23
Universality of Spiritualism, *Banner of Light*, June 6
Victor Hugo on the Spiritualism of Shakespeare, *Harbinger of Light*, March
What is Spiritualism? by J. W. Fletcher, *Banner of Light*, May 16
What Spiritualism Teaches, *Light of Truth*, May 30
Why those Departed Friends we Love seldom Communicate, *Light*, May 9

Telepathy:

Impressions, *Banner of Light*, May 9
Production of the Thought Transcribing Machine, The, *Light of Truth*, May 2
Spirit Intercourse or Telepathy? *Light*, June 27
Telepathic Commerce with the Dead, from the *Forum*, *Light of Truth*, May 2
Tides and Currents of Mental Forces, by C. B. Newcombe, *Arena*, April

Theosophy:

Adonis, Phoenix, and "Being," continued, by C. H. A. Bjerregaard *Metaphysical Magazine*, May
Are the Society for the Prevention of Cruelty to Children doing a Righteous Work? *Vahan*, May
"Being" and Member, by Prof. C. H. A. Bjerregaard, *Metaphysical Magazine*, June
Berkeley and the Occult Philosophy, *Lucifer*, April
Devachan, The Disembodied, by C. W. Leadbeater, *Lucifer*, April, June
Epochs in Theosophy, by J. D. Buck, *Theosophy*, April
Finding the Self, *Theosophic Isis*, May
H. P. B., Not Deserted by the Masters, by W. Q. Judge, *Theosophy*, April
Inspiration of Theosophy, *Mercury*, April
Karma in the Upanishads, *Metaphysical Magazine*, June
Karma Loka, Definition of, *Vahan*, April
Law of Cycles, The, *Theosophic Isis*, May
Man and His Bodies, by Mrs. Besant, *Lucifer*, May, June
Marriage and Theosophy, *Lamp*, June
My Experience as a Theosophist, *Light of Truth*, May 9, 16
New York Convention, The, *Lamp*, May, *Theosophical Forum*, April
Old Diary Leaves, by H. S. Olcott, *Theosophist*, April, May, June
Orpheus (continued), by G. R. S. Mead, *Lucifer*, April
Practical Theosophy; Animals as Food, *Mercury*, April
Remembering Past Lives, *Irish Theosophist*, June
Reincarnation of Animals, *Lucifer*, May
Second Annual Convention of the T. S. in England, *Theosophic Isis*, June
Seven in Nature, *Theosophist*, April
Should Theosophists Unite to Improve Physical Conditions, *Theosophical Forum*, March
Sociology and Theosophy, *Theosophist*, May
"Spirits" of Various Kinds, by H. P. Blavatsky
Stability of Theosophical Centres, *Theosophic Isis*, May
Symbolism of Twelve, The, *Metaphysical Magazine*, May
Testing Ground for Building Purposes, *Theosophist*, June
Theosophical Creed; The Brotherhood, *Ourselves*, April
Theosophy and the Churches, *Theosophical Forum*, May
Theosophy and the Spirit of the Age, *Lucifer*, June
Theosophy Dissected, by One who has Evolved from It, *Philosophical Journal*, June 6
Three Kinds of Karma, *Metaphysical Magazine*, May

Visions:

Somnambulic Vision at a Distance, *Light*, June 20

Witchcraft:

Case of Witchcraft, A, by Edina, *Light*, June 27

XX.—LEADING CONTENTS OF PSYCHICAL PERIODICALS.

APRIL—JUNE.

Annales des Sciences Psychiques. 6, Rue du Bellay, Paris. 12 francs per annum.

April.

Eusapia Paladino. J. Ochorowitz
Eusapia Paladino. Dr. Dariex
The Case of Mlle. Couédon. Dr. Dariex

May.

Telepathic Dreams experimentally induced. Dr. Ermacora
Spirit Photography in England. M. Mangin
Mlle. Couédon. Dr. Dariex

Annali dello Spiritismo. 3, Via Ormea, Turin.

April.

Consideration of the Phenomena at Helsingfors, Aksakoff
A Case of Spirit Identity

May.

The "X" Rays
The Revival of Satanism
Satanas Redivivus (cont. and finished)
Strange Visions

Arena. Gay and Bird. 2s. 6d.

April.

Man in his Relation to the Solar System. J. H. Smith, D.D.
Telepathy. Chas. B. Newcourt

May.

Professor Roentgen's Discovery and the Invisible World around Us Prof. Jas. T. Bixby
Man in his Relation to the Solar System. J. H. Smith, D.D.
Divine Healing or Works. E. Hatch

June.

The Mental Cure in Relation to Modern Thought. H. W. Dresser

Banner of Light. 9, Bosworth Street, Boston. $2.00 per annum.

March 28.

Twice-Told Tales
Philadelphia Mediums
J. F. Baxter

April 4.

Lewis B. Wilson
Thoughts Suggested by the Symposium, "Are the Miracles True?" Moses Hull
Defence of Old-Fashioned Mediumship
The Anniversary
The Fortune-Telling Crusade

April 11.

A Veteran's Closing Word (Dr. H. B. Storer)
The Anniversary
Spiritualism, Scientific and Philosophical
Henry J. Newton: A Eulogy

April 18.

The Anniversary
Conservation—Concentration—Consecration. F. A. Wiggin

April 25.

Walter Howell: Sketch
A Lesson from the Spirit-Side
The Anniversary
The Woman's Bible

May 2.

Missionary Labour in the South
Is Thomas Edison a Medium?
The California Psychical Society

May 9.

The New Discovery and other Important Glances
Impressions
Bodies in the Future Life

May 16.

Spiritualism under many Names
The Phrenological Centenniel

May 23.

Making over the Theological Schools

May 30.

After Death Knowledge
Psychology: Ancient and Modern

June 6.

Legal Recognition of Mediums
Universality of Spiritualism
Immortality since Christ. Rev. M. J. Savage

June 13 and 20.

What has become of the Seybert Bequest?

Buddhist. Colombo, Ceylon. 10s. per annum.

March 13, 20, 27.

Buddhism in Contrast with Christianity
The Story of the Great Pauper
Cruelty to Animals

April 3.

Buddhism in Contrast with Christianity
Traces of Buddhism in Norway

April 24.

Cruelty to Animals
Buddhism in America. *The Press*
Why I am a Buddhist

May 1.

Chinese Filial Piety
Kelani Vihara

May 8.

Defence of Huxley's Agnosticism

Chrétien Evangélique. G. Bridel & Cie., Lausanne. 12 francs per annum.

May.

Christianity and Supernaturalism in relation to Hypnotism and Spiritism. A. Berthond

Deutsche Revue.

May.

A Pilgrimage to Paradise, Hubbé Schleiden

Efteraat. The Scandinavian Magazine, 6, Kammakan-gatan, Stockholm.

The Exteriorisation of Sensibility.
Identification of a Spirit

Esoteric. Applegate, Placer County, California. $1.75 per annum.

April.

Discrimination. H. E. Butler
Regeneration in Patristics. Chas. E. Hollingsworth
Power and Use of Concentration, The. T. A. Williston
Book of the Law, The. W. P. Pyle.

May.

Awakened, The. H. E. Butler
Moral Law, The. Prof. Chas. Purdy

Harbinger of Light. W. H. Terry, Melbourne. 6s. per annum.

March.

Lying Spirits
Spiritualism *versus* Conventional Christianity
A Séance with David Duguid
Hudson Tuttle on Mediumship

April.

Spiritualism *versus* Conventional Christianity
Religion and Spiritualism

May.

Contradicting Spirit Communications
Wm. Crookes, F.R.S., Sketch
Spirit Photography
Victorian Association of Spiritualists
Apparitional Materialisation

Irish Theosophist. 3, Upper Ely Place, Dublin. 4s. per annum.

June.

W. Q. Judge. Jasper Niemand
Why do we not Remember our Past Lives?
The Death of Madam Jelihovsky

Islamic World. 32, Elizabeth Street, Liverpool. 6d.

March.

Religious Muslim Precepts upon Hygiene
Custom and its Influence on the Mohammedans of India

April.

England and Turkey
Islam and Polygamy
Saracenic Architecture

Journal of the Maha Bodhi Society. 2, Greek Row, Calcutta. 4s. per annum.

April.

Persecution of Buddhists in India

Journal du Magnetisme.

The X Rays. Dr. de Messimy

Lamp. 157, Bay Street, Toronto, Canada. 25 cents per annum.

April.

Address of J. D. Buck, Vice-Pres. T.S.A.

May.

Theosophical Convention in New York

June.

Theosophy and Marriage
Mrs. Katherine A. Tingley

Light. 2, Duke Street, Adelphi, W.C. 10s. 10d. per annum.

April 4.

£100 for a genuine Spirit-Photograph
Is Spiritualism Becalmed at Present?
Gladstone Groping
Spirit Teachings
Phenomenal Spiritualism
Control of a Sensitive by an Embodied Spirit

April 11.

A Young Mediums' Home,
Control of a Sensitive by an Embodied Spirit
Is Spiritualism Becalmed?
The Mysteries of Mediumship

April 18.

Obsession—or What?
The Intra-Normal Earth Plane and the Projection of the Double therein
Quaestor Vitae
Self-Possession *versus* Obsession
Spirit Teachings
A New Argument for Immortality
The Story of Atlantis

April 25.

The Alleged Dearth of Mediumship
Incidents in the Life of a Clairvoyant
The Intra-Normal Earth Plane and the Projection of the Double therein
A Sadducean Bias
Spirit Teachings
Alleged Apparitions of the Spirit of Evil
Anna Kingsford and the Vivisectors

May 2.
Mrs. Besant's Alleged Bathing in the Ganges
Public Clairvoyance
Alleged Apparitions of the Principle of Evil
Mr. Gladstone and Hell
Necromancy and Ancient Magic in its Relation to Spiritualism. Prof. W. F. Barrett
An Instructive Story of Obsession
The Intra-Normal Earth Plane and the Projection of the Double therein

May 9.
Necromancy and Ancient Magic in its Relation to Spiritualism. Prof. W. F. Barrett
Spirits and Co.
Spirit Teachings
Address by Mrs. Brigham
An Instructive Story of Obsession
Alleged Apparitions of the Principle of Evil
The Story of Atlantis
A Denial from Mrs. Besant

May 16.
The Cambridge Experiments with Eusapia Paladino
"Le Diable au XIXme Siècle"
Alleged Dearth of Mediumship
A Legal Status for Spiritualism
A Case of Obsession and its Cure

May 23.
Satanism and Mr. Papus
Eusapia Paladino in Rome
An Instructive Story of Obsession
Organised Spiritualism
Spirit Teachings
The Spirit Physician
Miss Diana Vaughan, Masonry, and Luciferianism
Alleged Apparitions of the Spirit of Evil

May 30.
A Night in a Haunted House
Our Vital Body and its Diometric Energy
Alleged Apparitions of Evil
Mr. Gladstone and a Future Life
Alfred Russel Wallace, (with Portrait)
"Papus" on Palmistry
Ernest Hart and Hypnotism

June 6.
Spirit Teachings
Our Comrades
Satanism
Our Vital Body and its Diometric Energy

June 13.
The "Société des Sciences Psychiques" of Paris and the "Prophetess" of the Angel Gabriel
Physical Phenomena
The Dearth of Mediumship
An Instructive Story of Obsession
Spiritualists and the Board of Trade
Mysteries of Mediumship, H. J. Campernowne
Vaughan Myths, Arthur Lillie

June 20.
Spirit Teachings
Life of the Rev. Sir F. Gore Ouseley
Perils of Spiritualism
Devil Worship in France

June 27.
Obsession—The Law of Control
Animals in the Spirit World
An Interview with Dr. Hacks
Thought Photography before the Société de Medicine, Paris
An Instructive Story of Obsession
An Arcadian Witchcraft Case

Light of the East. 68½, Shikdarbagan Street, Calcutta. 12s. per annum.

May.
What makes a Nation?
A Few Forgotten Truths

Light of Truth. Cincinnati, Ohio. $1.00 per annum.

March 28.
Sources of Christianity
Investigation of Spiritualism
Atheistic Materialism and the Life Hereafter

April 4.
Sources of Christianity
One of the Greatest Inventions of the Age

April 11.
Science and Imagination. B. F. Underwood
Spirit Tests

April 18.
Dangerous Classes. B. F. Underwood
Passing Away of Dr. Storer

April 25.
Rontgen Ray and Divine Ray
Pre-Natal Conditions the Cause of Evil and Good

May 2.
A Rift in the Psychical Cloud
Was it Spirit or Mortal?

May 9.
Vivisection Pioneer of X Rays
My Experience as a Theosophist

May 16.
My Experience as a Theosophist
Review of "The Unseen Universe"

May 22.
Spirit Communion and Human Progress
My Experiences with Spiritualism. Prof. Tindall, A.T.C.L.

May 30.
Scientific Immortality. J. J. Morse
What Spiritualism Teaches

June 6.
Spiritualism and Heredity
A Remarkable Trance

June 13.
Spiritual Phenomena

June 20.
A Criticism on Medium Exposures

Lotus Bleu. 11, Rue de La Chaussée d'Antin, Paris. 12 francs per annum.

April
Secret Doctrine, H. P. Blavatsky
A Case of Modern Possession, W. T. Stead

May.
Eusapia Palladino, Dac
The Case of Mlle. Couédon, Guébiange

June.
Materialism and Theosophy. By a Theosophist
Theosophic Glossary. H. P. Blavatsky.

Lotusblüthen. W. Friedrich, Leipzig. 10 marks per annum.

April.
Hermetic Wisdom of the Egyptians

May.
Pythagoras, from the Theosophist Standpoint. William Q. Judge

June.
The Svami Vivekânanda in London
A Re-incarnation of the Teshu Lamas in Thibet

Lucifer.

April.
Orpheus. Continued. G. R. S. Mead
Berkeley and the Occult Philosophy
The System of Chaitanya
Man and His Bodies. Mrs. Besant
Devachan. Continued. C. W. Leadbeater

May.
Lives of the Later Platonists. G. R. S. Mead
Animal Reincarnation
Man and His Bodies. Mrs. Besant
Letter to American Section. A. P. Sinnett
Letters to a Catholic Priest

June.
"Spirits" of Various Kinds. H. P. Blavatsky
The Lives of the Latin Platonists. G. R. S. Mead
The Spirit of the Age. Alex. Fullerton
Man and His Bodies. Mrs. Besant
Devachan. C. W. Leadbeater
Sûfism. Hon. Otway Cuffe

Mercury. Palace Hotel, San Francisco, California, U.S.A. $1.00 per annum.

April.
Theosophy—Its Inspiration
Behind the Veil
Practical Theosophy—Animals as Food

Metaphysical Magazine. 503, Fifth Avenue, New York. $2.50 per annum.

April.
The Correlation of Spiritual Forces. Franz Hartmann, M.D.
The Philosophy of Psycho-Therapeutics. Shelby S. Mumaugh, M.D.
Involution as Correlated to Evolution. S. B. Biggar
The Martydom of Man and Being. Prof. C. H. A. Bjerregaard

May.
The Three Kinds of Karma
The Correlation of Spiritual Forces. Franz Hartmann, M.D.
Salvation.
Adonis, Phœnix, and Being. Prof. C. H. A. Bjerregaard
The Symbolism of Twelve
The Kirigtoks of Greenland

Metaphysical Magazine.

June.
The Rosicrucian Brotherhood. A. Wilder, M.D., F.A.S.
Karma in the Upanishads. Chas. Johnston, M.R., A.S.
"Being," and Number. Prof. C. H. A. Bjerregaard
The Correlation of Spiritual Forces. Franz Hartmanm, M.D.
Hints at the Creation of Matter. Floyd B. Nilson

Moniteur Spirite. 100, Rue de Merode, St. Gilles, Brussels. 3 frs. per annum.

June.
Eusapia Paladino. B. Martin
Francis Schlatter. R. Caillé
Mlle. Couédon. E. Lebel

Ourselves. 108, Tredegar Road, Bow, London, E. 1s. 6d. per annum.

April.
Ye are Brothers
Epictetus, the Stoic

Pacific Theosophist. 1170, Market Street, San Francisco $1.00 per annum.

April.
Two Souls within Each Breast. William Q. Judge

Palmist. 3, Victoria Street, Westminster. 6s. per annum.

May.
Proceedings of the Chirological Society
Hands of Mrs. R. Biddulph Martin
A Note on the Ring of Saturn
Lessons in Graphology

Philosophical Journal. Cor. E. and 4th Sts., San Diego, California. $1.00 per annum.

April 4.
Love—Is it Eternal?
Automatic Communication. S. A. Underwood
Painting by a Spirit
How Do We See? B. F. Underwood
Anniversary Services in Chicago

April 18.
Mysterious Visitations from the Unseen World. Carl Sextus
Angels of Preservation and Destruction. Mrs. C. L. V. Richmond

April 25.
Mysterious Visitations from the Unseen World. Carl Sextus
Time for Earnest Inquiry, Life, Death, and the Resurrection. Mrs. C. L. V. Richmond,
How the Pyramids were Built

May 2
Spiritualism,—the Religion. Sciences, and Reform of the Age
Dr. Heber Newton on Immortality
From the Woman's Side
The Dawn of Perfect Love. Mrs. C. L. V. Richmond

May 16.
Col. Robt. G. Ingersoll
Origin of Modern Spiritualism
Telepathy from the Dead

May 23.
Physical Clairvoyance. J. J. Morse
The Love and Religion of Dante

May 30.
The Theology of Science
Spirit Message through Automatic Writing

June 6.
Spiritualism—A Review of Forty-eight Years
Theosophy Dissected
Reason or Intuition—Which Discerns God?

June 13.
The Religion of Spiritualism
Spiritualism in the Little Upper Room
The Michigan Persecution

June 20.
The Science of Mind
The Bond of Union

Prasnottara. Kirta Chundra Roy, Benares.

April.
W. Q. Judge
Dreams and Dreaming

May.
Dreams and Dreaming
Review of Article in the *Times of India* regarding Mr. Stead and the Yoga Philosophy

Psychische Studien. 4, Lindenstrasse, Leipzig. 10 marks per annum.

April.
John Faust, the Black Magician. G. L. Daukmar
The Human Soul in Indian Philosophy. Dr. F. Maier

May.
John Faust, the Black Magician. G. L. Daukmar
A New Parisian Clairvoyante (Mlle. Couédon)

June.
Three Accounts of Spirit Appearances. Krasnicki
John Faust, the Black Magician. G. L. Daukmar
Various Occult Problems. Albert Kniepf

Revue de L'Hypnotisme. 170, Rue Saint Antoine, Paris. 12 francs per annum.

April.
The Evolution of the Idea of Responsibility. Dr. Lemerle
The Psychic Elements in Illness. Dr. Valentin

May.
Kleptomania and Therapeutic Hypnotism. Dr. Régis
Treatment by Hypnotic Suggestion. Dr. C. L. Tuckey

June.
History of a Case of Lethargy

Revue des Revues. 32, Rue de Verneuil, Paris.

April.
Miracles of the Cevennes. Dr. Pin
Transcendental Photography, J. Finot

Revue Spirite. 12, Rue de Saumerand, Paris. 12 francs per annum.

April.
Apparitions of Undoubted Character
A Case of Change of Personality
Joan of Arc and Modern Spiritism
Francis Schlatter

May.
A Case of Change of Personality
How Mediums are Unmasked
The Angel Gabriel
Anniversary of Allan Kardec in Paris

June.
How Mediums are Unmasked
Karma, Dubet
Laws of Morbidity. Dr. Daniel

Rivista di Studi Psichici. 11, Via Monte di Pietà, Milan.

April.
New Experiences with Euspia Paladino
Criticism on "Doubles I have seen. By W. T. Stead"

Scottish Lodge Papers. Redway, Bloomsbury, London. 6d. Vol. III., No. 7.

The Mythology of the Ancient Egyptians
Norse Mythology

Société Nouvelle. 5, Surpasse de Béarn, Paris. 16 francs per annum.

May.
Essay on Hypnotism. A. Depotier

June.
Hypnotism. E. Depotur

Sphinx. Schwetschke & Son, Brunswick. 9s. per annum.

April.
Solidarity and the Ideal. H. S. Olcott
Double Personality. Dr. Fr. Hartmann
A Dreamer. Dr. Fr. Hartmann
William Q. Judge. H. Wordon

May.
Thoughts on Astrology. R. Weber
Mahatmas. Annie Besant

June.
Self-Knowledge. Octav Hofman
X Rays. Karl Buttenstedt
Character in Hand-Writing and the Hand. From the Institute for Graphology and Chiromancy
Suggestion in Drama and Opera. Dr. Görung
Theosophical Thoughts in Browning. Lucy T. Traith

Spiritual Review. 113, Edgware Road, W. 1s. 6d. per annum.

April.

History of Spiritualism
Esoteric Theology: Serpent Worship
Notes on our Photographic Portraits of Spirits

May.

Defenders of the Faith
A True Ghost Story
Notes on our Photographic Portraits of Spirit
The Second Coming of Christ
A Haunted House. From *The Standard*

June.

Are Spirits Subject to Astral Influence
Portraits of Spirits
A Vision of Rose Gardens. G. Frankland

Theosophic Isis. 77, Great Portland Street, London, W. 6s. 6d. per annum.

May.

Thoughts on Centres
Finding the Self
The Law of Cycles

June.

A Sculptor's Appreciation of W. Q. Judge.
Notes on the Convention of the T. S. in England

Theosophic Thinker. Blacktown, Madras. 7 francs per annum.

March.

Is Flesh-Eating by Christians Morally Defensible?
Modern Hindu Drama
Pleasure and Pain
Krishna

Theosophist. 7, Duke Street, Adelphi, W.C. £1 per annum.

April.

Old Diary Leaves. H. S. Olcott
The Planetary Chain
Clairvoyance
The Ethical System of Zoroaster
Jugglers and Sorcerers
The Lives and Teachings of the Later Platonists

May.

Old Diary Leaves. H. S. Olcott
Theosophy and Sociology
Lives and Teachings of the Later Platonists
Swami Narayen and his Work

June.

Old Diary Leaves. H. S. Olcott
The Planetary Chain
Silpa-Sastra
A Rajput Wedding
Sanskrit Grammar
Lives and Teachings of the Later Platonists

Theosophy (The Path). 144, Madison Avenue, New York. $2.00 per annum.

April.

Metaphysical Character of the Universe. E. T. Hargrove
H. P. B. Not Deserted by the Masters. W. Q. Judge
Epochs in Theosophy. J. D. Buck
Address of Vice-President, J. D. Buck

May and June.

Memorial Numbers of William Q. Judge (see Personal)

Teosofisk Tidskrift. Scandinavian Theosophical Society, Stockholm. 4s. per annum.

April, May, June.

Theosophy and Culture. S. T. Sven-Nilsson

April and June.

The Scandinavian Theosophical Society

This World and the Next. Melbourne, 2s. 6d. per annum.

March.

The Spirit World
Man and the Universe
Concerning Prayer
Philosophy of Spirit

April.

Karma,
A Brief for the other side
About Mahomedanism
The Faith that is in Us

May

Mr. George Spriggs Interviewed
Spirit Artists and the Direct Writing
Did Jesus Suffer Death and Rise Again

Two Worlds. 18, Corporation Street, Manchester. 6s. 6d. per annum.

April 3.

A Haunted House
Mission of Spiritualism
Longing for Immortality

April 10.

Interview with W. H. Robinson
Psychic Photography

April 17.

Punishments and Rewards in the Future Life
Spiritualism v. Materialism

April 24.

Root Religions
John Moss; "Healer"
Mesmerism and Mediumship

May 1.

Some Popular Misconceptions
Spiritualism and Insanity

May 8.

What is Hell?
Lectures on Mental Science
Materialisations. Pro and Con

May 15.

Hints by "M.A. Oxon"
A Strange Watcher

May 22.

Mediumship, the Foundation of Modern Spiritualism
Materialism, Evolution and Spiritualism

May 29.

Theosophists in Council
Mediumship Explained

June 5.

Foundations of Spiritualism
Influences of Mediumship

June 12.

Cabinet or No Cabinet
Mediumship: Sensitives

June 19.

What We Know of God?
Mediumship: Sympathy

June 26.

Mediumship: Development

Ubersinnliche Welt. 16, Eberswald Strasse, Portal 1, Berlin. 6 marks per annum.

April.

The Unmasking of Mediums Carl du Prel
Eusapia Paladino

May.

The Röntgen Rays and Odic Light, K. A. Hager

Vahan. 26, Charing Cross, S.W. 2s. 6d. per annum.

April.

Is Kama Loka a Definite Region in the Astral Plane?
Have Figures seen in Dreams Real Existence?

May.

Are the Society for the Prevention of Cruelty to Children doing a Righteous Work?

Voile d'Isis. 79, Faubourg Poissonière, Paris. 6 francs per annum.

April, May.

Bizonard, Des Monsseaux and De Nuirville's works on Magic